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TOPICS AND EVENTS.

IN another part of our present issue will be found some allusions, two out of many that have been made recently, to the question of “the sinlessness of Jesus.” It is with the utmost reluctance that we print these communications; but it will be seen that in one case there is special reason for our so doing, and the other illustrates the attitude of many who have joined with Unitarians after a more or less severe struggle with orthodoxy. A newspaper controversy appears to us one of the least desirable methods of studying the life and character of the founder of our religion; and it is far from our desire to encourage a correspondence which is much more likely to provoke the animosities of opponents than to lead to any agreement between them. The responsibility of raising the discussion does not rest with Mr. Street, whose parenthetical remark concerning the possibility of moral defect in Jesus was of the briefest, and was uttered in a spirit of simple reverence, not only for Jesus, but for the truth. It might have been allowed to pass for what it was worth, and no more. The writer in the *Christian Life*, whose zeal for the fame of Jesus is admirable, but who otherwise hardly appears to understand what spirit he is of, has deemed it wise and just to start a one-sided debate, not allowing the subject of his animadversions the right of reply. He has busily sown the wind; if he does not reap the whirlwind it will be due to the moderation of men and women who are ashamed that Unitarianism can be allied with such narrowness of religious sympathy.

EXACTLY at this point we receive the *Christian Register* (Boston, U.S.A.), with a copy of the Rev. Minot J. Savage's address to the “Berry-street Conference of Ministers,” the title being “What o'clock is it in Religion?” Mr. Savage dealt, to the apparent satisfaction of the Boston ministers, with the altered conditions of religion in the “New Universe” revealed to these later generations, and after discussing the “attitude of Orthodoxy” addressed himself to the “hindrances of phrase and form” which beset the new reformers of religion. Among these he classed the titles of “Redeemer” and “Saviour” as applied to Jesus, and he questioned the propriety of pleading “for Christ's sake” in closing our prayers. A brief paragraph is allotted to the subject of Jesus as the Messiah, and then follow some sentences connected with the subject to which we have referred.

“HAVING given up the infallibility of all books,” says Mr. Savage, “shall we not have also to give up the infallibility of all men? The record is hopelessly confused and contradictory. If Jesus is infallible, whose Jesus, which Jesus? The Jesus of the last of Mark is not the Jesus of the parable of the Prodigal Son. At the dedication of Unity Church, in Chicago, after the fire, I was to read the Scripture lesson. As our good Dr. Furness was to preach I asked him what I should read. Having selected a chapter of John he ran his finger down the page, and, pointing out a certain verse, said, ‘Don't

read that; Jesus never said that.’ But, as its sentiment was quite in accord with much attributed to him, I could not see why he ‘never said that,’ except that Dr. Furness could not bear to think that his Jesus entertained any such feeling. But have we a right to pick and choose, and so make a Jesus ‘in our likeness’? If so, is it not our own infallibility we are believing in, and not that of Jesus at all?”

“HAVE we any better right,” he continues, “to think of any man that ever lived as perfect? Old Father Taylor was once asked if he thought anybody else had ever lived as good as Jesus; and he replied—orthodox as he was—‘Yes, thousands of them.’ In the sense in which he meant it, perhaps thousands have been ‘perfect.’ But, beyond the fact that we actually know so little about the daily personal life of Jesus, it seems to me incongruous to think of any person as either infallible or perfect, when we think of all men alike as groping their way along the dimly lighted pathway of an infinite universe. Such ideas belonged to the old universe; they do not belong to the new.” We do not quote these remarks as answering the contentions of those who are anxious to preserve the ideal of the “sinless Jesus,” but to show how widely diffused the opposite opinion is, and to warn the exclusively inclined amongst them that in setting up a new Orthodoxy of Unitarianism they have entered on a path doomed to disaster.

THE *Unitarian*, with which our much esteemed friend the Rev. Brooke Herford is closely connected, delivers itself frankly on the subject of miracles. It says:—

“A very warm discussion has arisen among our Universalist friends upon the questions whether Christianity rests upon a necessary basis of miracles, and whether persons not believing in miracles (in the sense of violations or suspensions of the laws of nature) have a right in the Universalist pulpit. As to the latter question, we have only to say that if the ministry of the denomination should be thus limited, there would be, to our personal knowledge, among those going out, a very considerable number of its most able, scholarly, deeply consecrated and successful ministers.”

After quoting approvingly the sayings of Jowett, Stanley and Theodore Parker as regards the non-dependence of religion upon the miracles recorded in the Bible, it reasserts the belief that “the religion of the Beatitudes, of the Golden Rule, of the Lord's Prayer, of love to God and man, which Jesus taught, is to be the permanent, final religion of mankind. . . . But this religion is independent of physical miracle. It will remain just as true if all the miracles of the Bible, and thousands outside the Bible which seem to stand on as firm a foundation, shall finally be accepted as credible and trustworthy. It will remain just as true if they all finally come to be rejected. Surely, then, the wise religious teacher to-day will be very careful to put his emphasis pre-eminently on the moral and spiritual part of Christianity, which certainly cannot fail, and not upon that part which our wisest men (and most religious too) are growing increasingly doubtful about, and which even if it does not finally pass out of belief can never be of more than very subordinate importance in man's religious life.”

We are glad to observe that in the account given in the *Unitarian* of the Berry-street Conference Address by Mr. Savage, to which we have alluded, the highest satisfaction is expressed with its scope and effect. “The most remarkable thing about the address was the response which it called forth. Old men and young men joined in enthusiastic applause.” Considering that the *Unitarian* is considered to represent the more conservative aspect of thought these comments are highly significant, and may be commended to the notice of the Conservatives in theology on this side the Atlantic.

THE following paragraph appeared in Monday's *Liverpool Mercury*. The glimpse of ourselves as others see us and the appeal to history in verification of Mahomet's prophecy are very suggestive:—

“We understand that the local Moslem congregation who worship

in a small chapel in Mount Vernon-street have prepared an illuminated address for presentation to the Shah, and that arrangements have been made for the reception of the same; but that the proceedings are to be strictly private. Yesterday special services were held at the Moslem place of worship, at both of which allusions were made to the visit of the Shah. In the morning the service was conducted by one of the Imams, Mr. Wardle, who took his text from the second sura of the Koran, 'They will ask thee concerning wine and lots: answer, In both there is great sin.' The preacher spoke at length on the evils of intemperance and gambling, and said he had seen that some of the English newspapers had with somewhat bad taste stigmatised our imperial visitor as half a savage. People boasted of British Christianity and its superiority to Islamism; but no true Moslem either drank or gambled, and it certainly was not much to the credit of Christianity that the heir apparent to the throne of this country had gone out of his way to teach the Shah how to gamble, a vice that previously he had known nothing of. In the evening the text was taken from the 10th sura, 'The Greeks have been overcome by the Persians in the nearest part of the land.' The preacher narrated the circumstances of Mahomet's prophecy as given in this sura, and claimed it as one of the convincing proofs that the Koran was divinely inspired. During the sermon allusion was also made to Zoroaster, and a comparison drawn between the faith of the Parsees, of Christians, and of the followers of Mahomet."

In his recent Hospital Sunday sermon the Rev. C. Voysey said:—"It must be admitted that, among modern writers on philanthropy, the most conspicuous have been those who had abandoned the Christian Creeds; and, although we may smile at their assumption that it was left for them to teach the world 'to love our neighbour as ourselves,' we cannot forget that they have done much to rescue the golden rule from oblivion, and that they have done so while openly trampling on the Christian Creeds. But while they have *spoken* and *written* so much and so well, it has been the Christians and other believers in God, after all, who have *acted* and *wrought*. This honour belongs to the Lord Shaftesburys, the Samuel Morleys, the John Brights, the Moses Montefiores, the Rothschilds, of the age. The Christians have been unquestionably foremost in all acts and schemes of philanthropy, while none can show a nobler front than Theodore Parker and Miss Cobbe, who belong to the order of Theists, besides many a great name among the Unitarians in our provinces. Peabody was a Unitarian, and a great philanthropist in Russia, Dr. Hirsch, was a Jew."

MR. VOYSEY does not think that the rise of philanthropy is due to "the spread of science, to greater facilities for information, to increased wealth, to scepticism and sceptical writers, nor to the Christian Creeds." He rather looks to the revival of devoutness in the Churches at the beginning of this century, and to the coming of new light from God to the souls of men in answer to their prayers. While he staunchly maintains that belief in God is the only safeguard of morals, he traces a divine provision in the modern deepening and strengthening of brotherly love before the wave of Atheism or Agnosticism sweeps over society, and submerges it. "So far," he says:—

"The Positivists, Materialists, Agnostics, and Secularists, from Matthew Arnold to Charles Bradlaugh, bear witness to the supremacy of brotherly love, and prove afresh that, though they own not God, yet He is ruling them still, and keeping them from their own undoing by binding them fast to the law of love, which will not only save them from the perdition of moral filth in this world, but lead them at length, in spite of themselves, to the light and joy and peace of a knowledge of their God. . . . When God is felt and rejoiced in, and all the future is lit up with the glory of His promised purposes, it is human love that will be the brightest ray in all that flood of radiance; the warmest focus of all our joy. And when God is hidden by gross superstition or by idolatry on the one hand, or by Atheism on the other, human love alone will shed any glow on our path, or rescue us from the impossible horror of being cut off from God altogether. Every loving heart is a promise of God's everlasting love to us all. 'Love is of God and God is love, and he that dwelleth in love dwelleth in God and God in Him.'"

A WRITER to the *Pall Mall Gazette*, whose signature "H. S. S." should be familiar to us, condemns the tone of a description which recently appeared in that journal of the new apparatus for killing culprits by electricity. With the concluding sentences of his communication every thoughtful reader will feel much sympathy, whatever his attitude towards the subject of capital punishment. "H. S. S." says:—"If humanely-minded people welcome the change from the hempen rope to the electric wire, it will be less for the value of the reform itself than for the proof it affords of the uneasiness of the public conscience, for when we begin to think at all on such subjects we are not likely to stop half-way. We shall go on to perceive that to murder a murderer, even if we do it by electricity, is a policy at once stupid and inhuman; and that the true remedy is to construct some moral and life-giving dynamo which may galvanize our criminal classes (and our idle classes to boot, for they are the

prime offenders) to a vital sense of what they owe to society and to themselves."

THE Toleration Act was passed 200 years ago, but we are a long way from tolerance yet. It is sometimes said that Unitarians have really nothing to complain of, being now treated with the same fairness as all other persons. Unhappily instances keep arising of the reverse of this. The last that has come to our notice is that of a young gentleman who applied, with every qualification, for a post in an insurance office, which has branches in different parts of the world. Among its branches is one at Lima, and it might have been thought that the Peruvians could hardly suffer by contact with a young Unitarian, however ardent he might be. To the astonishment of his friends, however, his application, though he was admittedly the best candidate, was definitely rejected, on the grounds, stated in so many words, that he was a Unitarian; and an inferior candidate was appointed. Well, we can only hope that all Unitarians will henceforth be more than ever disgusted with intolerance in their own ranks, and so show the world a better way.

THE sensational price paid for Jean-François Millet's famous picture of the "Angelus," in which one of his peasants pauses in the mood of devotion as the bell sounds at eventide, has called forth many comments akin to Wesley's famous saying about Samuel Butler's monument in the Abbey, "He asked for bread and they gave him a stone." It was hardly so bad with Millet as with the author of "Hudibras"; but among the ironies of art and literature few contrasts are so striking as the rejection by the Salon of this painting with the enthusiasm evoked by its appearance at the Secrétan sale, when all the bidders uncovered and applauded it to the echo. As far as the incident is indicative of a change in artistic fashion, it possesses but a subordinate interest for us; but is it not possible to discern here a sign of the still-living soul of the nation that has been so long taught by its illumination to sneer at things spiritual? Millet was a sort of "man of sorrows" to his generation. His labouring men and women are crushed down by a weary weight of suffering. The "great world" of politics, war, and civic splendours whirls around, but these toil on hopelessly were it not for some upwelling consciousness in moments like that in the "Angelus," that there's a divinity that shapes our ends.

CHURCHES AND SOCIETIES.

(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

THE EASTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

THE annual meetings of this Union were held at Bury St. Edmund's on Sunday and Monday last. The annual sermons were preached on Sunday by the Rev. W. Copeland Bowie, of London, and collections were made in aid of the funds of the Union. On Monday afternoon the annual business meeting took place, at which the report was read and officers were elected for the ensuing year.

Amongst those present were the Revs. T. B. Broadrick (of Ipswich, President of the Union), H. H. Snell, B.A. (Norwich), J. J. Marten (Yarmouth), E. S. Anthony, M.A. (Bury St. Edmund's), R. Shaen, M.A. (Royston), W. C. Bowie (London), and F. Allen (Chatham); Messrs. H. E. Blazeby and S. C. Sothorn (Norwich), J. Leach and J. F. Fellowes (Yarmouth), J. Youngman and T. Dowsing (Framlingham), -- Chalcraft (Chelmsford).

The report dealt chiefly with the establishment of a Postal Mission, and the efforts of the Union to supply the vacant pulpits at Lynn and Framlingham. The newly-elected officers are: President, the Rev. H. H. Snell, B.A., of Norwich; Vice-President, the Rev. E. S. Anthony, M.A., of Bury St. Edmund's; Treasurer, Mr. H. E. Blazeby, of Norwich (re-elected); joint Secretaries, the Revs. H. H. Snell and E. S. Anthony. Thanks were voted to Mr. A. M. Stevens for his services as Secretary for the past four or five years. On the conclusion of the business the members and friends adjourned to the Temperance Hotel for tea, and afterwards returned to the chapel, where a public meeting was held.

EVENING MEETING.

At the evening meeting the chair was taken by the Rev. T. B. Broadrick, of Ipswich, the retiring President. The proceedings were opened with a hymn and prayer, after which the Chairman expressed his pleasure in taking part in such a meeting at Bury, where no gathering of a similar character had been held for forty years. They were but a small company, but they had friends from various parts of the

Eastern Counties, and also from London, and they hoped to hear some words of wisdom from Mr. Bowie, the representative of the central Association. They had opportunities of doing good work in these Eastern Counties, yet it was hard work, because they were so few in numbers. Still, if they were faithful and earnest, he hoped to see in the future that this was but the spring of new life, hope, and vigour.

The Rev. E. S. ANTHONY, M.A., moved a resolution welcoming the Rev. W. Copeland Bowie as representing the British and Foreign Unitarian Association. This was seconded by the Rev. R. SHAEN, M.A., of Royston, and carried unanimously.

The Rev. W. C. BOWIE said he appeared as the representative of the Association which is striving to promote Unitarian Christianity throughout the land. The Association seeks to support and encourage the small country congregations in various districts, but it expects the places, however small, to show interest in their own work, and to put forth earnest efforts to support themselves. If they are really striving no congregation will be turned away; but it is essential that the local associations should do their utmost before they go begging further afield. It is true that we cannot weigh the interest manifested by the amount of money contributed; but still it is a test of a man's interest how much he is willing to sacrifice, and unless he is ready to put his hands in his pockets and take out his pence, his shillings, or his pounds, we may have some suspicion in regard to his real earnestness in the spread of his views. In various political and social movements there are numbers of persons who profess to be interested, but are not ready to do much; and this is the case with Unitarians as well as other people. We are not ready to deny ourselves for the sake of the principles we believe in. When one comes to an old chapel like this, and looks round at the empty seats, one is led to ask the question, why are they all empty? Why is so little interest shown in the cause? Is it because the principles and the faith we uphold are unsound or unsuitable for the wants of men to-day? The reason does not lie here. There are evidences to show that the principles we stand for and the faith we hold are gaining ground to-day in every direction. The old orthodoxy is falling to pieces. Whether we look to the Established Church or to the great Nonconformist bodies we find that the old harsh doctrines are seldom heard. The doctrine of everlasting torments in its ghastly form is seldom preached. The old theory of the verbal inspiration of the Bible has gone to pieces even in the Orthodox Churches. The doctrine of salvation has been widened out. In the Press the same liberal tendencies are at work; the newspapers take the liberal side in religious matters. The popular novels take up questions of liberal theology, and this shows how far the movement has spread. All sorts of broad notions are put forth by writers like Edna Lyall in "Donovan" and "We Two," and we find the same broad spirit of theology more strikingly in "Robert Elsmere." In gatherings of working men, in political and other clubs, we meet with the same liberal tendency in regard to religion. The old stern Calvinistic theology has lost its hold over the mass of the people. These are strong evidences, showing that our general principles are sound, and our faith in human brotherhood and in a God of love and justice has found large acceptance among the people of England. The fault, then, is not there. Where is it? Chiefly in ourselves. First, in our own lack of personal faith in our religion. The men who were connected with these old chapels in former days were prepared to make sacrifices; they suffered persecution such as we should run away from. Nowadays Unitarians make out that because they can get more social advantages in other churches that is a sufficient reason for deserting the principles which their forefathers almost laid down their lives to maintain. If respectability leads men to desert their principles, their personal convictions cannot be very strong. Until our congregations in town and country feel penetrated by a burning desire to do some work for their faith, little good will be got out of it. If the early founders of our churches had not had more enthusiasm, little would have come of it. We need a deeper moral earnestness and enthusiasm. Secondly, there is something wrong with our methods. We do not try to adapt ourselves to the conditions of the time; we go on in the old stereotyped ways of our forefathers. We are not sufficiently alive to the altered conditions of society, and the tone and spirit of modern times. We should follow the method of Jesus; his success was due to his insight into the actual thought of his time and the people among whom he lived. We preach and pray and sing as if there were no great outside world throbbing with hope and joy and grief; we forget the actual things which are puzzling and perplexing men to-day. We must adapt ourselves to the people who have cut themselves adrift from old associations. Efforts have been made in that direction in the popular services held at Ipswich and elsewhere. We ought to do that all over the country. It will not do simply to copy what others have done; we must each study our own neighbourhoods. We know

how churches have pauperised men; and how custom and prejudice enslave men; but should we shut our mouths? That is the spirit, the old Apostolic spirit, in which we should go to the most bigoted corners of England. That is the special work left for us to do. We are free, but are afraid to make use of our freedom. Many of the older Unitarians are more conservative than any one else—not in their opinions, but in their habits. Ministers should be free to adapt themselves to the pressing needs of the time. There is a work for us to do everywhere, and we should put into it all the earnestness we can. We often forget the noble struggles of those who went before us and shrink away from our duty. We should get rid of this cowardliness and meanness of spirit, and then there will be a future for us, and others will respect us for our courage and consistency, while they will have nothing but contempt for those who make no sacrifices. Let us be among the faithful servants who are ready to do the bidding of their Lord.

The Rev. H. H. SNELL, B.A., said his congregation in Norwich had come to see that it was useless to go on in the old stereotyped ways, attacking the world, the flesh, and the devil with weapons a hundred years old; and so they had made a new departure in a monthly people's service, not in a hall, but in their own chapel. There were in Norwich many Anarchists and Socialists, and he wished to show them that there was one Church in the city which was not afraid to speak of such subjects as capital, labour, and land. They invited everybody to come and sit where they pleased, and the revolutionary people came and filled the old chapel. Mr. Snell went on to speak of pioneering work, and said:—Unitarians are fond of taking the name of pioneers. There is a certain amount of truth in this, but not to the extent sometimes insisted on. Unitarians are not the only individuals who are progressive, and open to new ideas. Though they have been pioneers in theology they have stood still in latter years, and have given time for other denominations to arrive at their level. In the backwoods of America the pioneer builds his hut; but he does not long remain alone; others follow, and a settlement is formed. Then the pioneer must go forward. If Unitarians are pioneers, where must they go next? In the past their work has been directed to the attainment of correct theological views, but if we continue our pioneering work in theology, it is hard to see what further advance can be made. Should it be in the direction of ethical culture? In that case, we may abandon all hope of ever getting hold of the masses of the people. They will not be enthusiastic over abstract propositions in morals. Our pioneering work must take another direction. We have had enough of the doctrines of the Trinity and the Atonement. It would be a novelty for any Church to start following Christ; to lay emphasis on virtue instead of doctrine; to accentuate enthusiasm for the common good as a condition of membership rather than intellectual sympathy. If the Unitarians were to start a Church which should make the attainment of the Christ-life within its sole object, and a desire to possess this its sole condition of membership, it would be not merely a startling novelty, but a valuable pioneering work.

The Rev. J. J. MARTEN spoke on the secret of healthy Church life. He said:—How is it that the people who sympathise with us do not join us? We sometimes speak of their dishonesty in not coming out and joining our ranks; but in the past Unitarians have said that life is more important than creed, and we ought not to be surprised if people take us at our word. They say they are chilled and repelled by the atmosphere of Unitarian Churches, so they go to other places where their hearts are stirred into life. The secret of healthy Churches is to be found in the devoutness and spirituality of the people. It is irritating to hear so much talk of our rational faith. Our faith is rational; but mere rationality is not sufficient to create enthusiasm. Euclid's elements are very rational; but they inspire no enthusiasm; people would not come to hear a discourse on them every week. The secret is only to be found in the spirit of Christ, the love of God and goodness, and a burning desire to make the men and women around us better. The members of a flourishing Church are self-forgetful; they think how they can do good to those outside. We should look within, and ask ourselves whether we are sufficiently imbued with the spirit of Christianity which will win its way over the hearts of men. We cannot give what we have not got. We have given to the world our broad and liberal religion, and the world has accepted it. Have we anything else to give? Have we the spirit which will attract people into our Church and make them better Christians, better servants of God, and better members of society? If we do not take care the kingdom will be taken from us and given to those Churches which are worthy of it.

The Rev. F. ALLEN was the next speaker, and afterwards the Rev. E. S. ANTHONY, M.A., gave an address on "What is Our Aim?" maintaining that our aim should be not merely to liberalise outsiders by the spread of our views, but to build up a strong denomination; not a narrow, dogmatic sect, but a broad, liberal, Christian Church.

Votes of thanks were passed to the Bury congregation for receiving the Union, and to the President for his past services, and the meeting was closed with prayer.

SHORT REPORTS.

CARLISLE.—On the 10th inst. the scholars, teachers, and a few friends, numbering about ninety, belonging to this congregation, held their annual excursion to Talkin Tarn, a beautiful place eleven miles from the city, proceeding thither by train. Through the kindness of Mr. Nevison, a gentleman deserving the best thanks, the party was sheltered during a heavy downpour, and made as happy and as comfortable as circumstances would permit. After tea and during the evening the scholars were taken in turns for a sail on the lake, the teachers being in charge of the boats.

DONCASTER: REPORT.—On the 4th inst. a meeting of the congregation was held, for the purpose of testifying respect to their former organist, Mr. H. G. Summersgill. After speeches by various members, the Rev. H. Thomas presented to Mr. Summersgill a handsome oak cased timepiece, below the enamelled dial of which was a brass plate bearing the inscription: "Presented to Mr. H. G. Summersgill by the members of the Unitarian congregation, Doncaster, as a token of gratitude for his services as honorary organist and choirmaster from 1884 to 1889." Mr. Summersgill replied, expressing his appreciation of such signs of respect, and the pleasure which he had ever felt in giving his services to the congregation.

GLOUCESTER.—The usual annual treat in connection with the Sunday-school, Band of Hope, and the Fife and Drum Band, was held at Hillfield, the residence of Mrs. W. G. Price, on Thursday, July 4. A basket of prizes was provided by Mrs. Price, for the successful competitors in the games, and these were presented by Master P. Price. The number present exceeded one hundred and sixty. On the following Sunday the annual school sermons were preached by the Rev. M. S. Dunbar, M.A., of Gresham. The congregations and collections were good. During the past two months the Rev. James Macdonald has been delivering special discourses. The congregations and Sunday evening offertories have been unusually good.

LIVERPOOL: HAMILTON-ROAD.—On Friday, the 12th inst., the annual scholars' excursion took place to Lea Green, near Prescott, where the school and field of Messrs. Rawlins and Son were kindly set apart for the use of the Liverpool friends. Fully 200 were present. At the close three hearty cheers were given to the Messrs. Rawlins for their uniform kindness, as also to the Rev. F. Taylor, B.A., prior to his departure for a holiday tour in Norway. The annual Sunday-school sermons are to be preached on Oct. 13 by the Rev. S. F. Williams.

LONDON: AVONDALE-ROAD, PECKHAM.—On Tuesday the Sunday-school officers, Dr. Mummery, and a fair number of the congregation spent a long, happy, and inspiring day in Sanderstead Woods. By the wise arrangements and activity of the devoted superintendent and staff of teachers, above all by fine weather, the "outing" was all that could be desired.

LONDON DOMESTIC MISSION, GEORGE'S-ROW, E.C.—The Window Gardening Society held its tenth annual flower show on July 17, when 240 plants were shown by fifty exhibitors. The plants were in excellent condition, and showed a fair amount of bloom, the fuchsias and foliage plants being specially commended by the judge. Mr. F. Nettlefold again sent a beautiful selection of plants to adorn the room, most of which were afterwards given away to successful exhibitors. A number of wild flowers were also sent by Mr. and Mrs. New from the Isle of Wight. The evening meeting was presided over by Captain Sinclair, of the London County Council, and the prizes—books and fancy articles—were kindly given away by Mrs. Busk. Vocal and instrumental music was performed by the choir and other friends, and speeches were made by the Chairman, Miss Busk, Revs. J. Trevor and F. Summers. This flower show will be remembered as one of the most successful ever held by the Window Gardening Society.

LONDON: FOREST-GATE UNITARIAN CHRISTIAN CHURCH.—The first anniversary of this place of worship was held on Sunday, July 14, and the following day. The sermon in the morning was preached by Mr. J. Tinkler, and that in the evening by the Rev. J. S. Mummery, Ph.D., to one of the largest attendances since the opening of the church. On Monday evening tea and coffee were served from 6.30 to 7.30, and at the meeting which followed the chair was taken by David Martineau, Esq., supported by T. Chatfield Clarke, Esq. (President of the British and Foreign Unitarian Association), and also by the Revs. W. M. Ainsworth, T. B. Evans, H. Ierson, E. T. Russell, R. Spears, and W. Carey Walters. After a prayer by the Rev. T. B. Evans, the Secretary read letters which had been received from the Revs. F. Allen, C. J. Street, W. G. Tarrant, Professor Carpenter, Professor Upton, Dr. Clifford, Dr. Drummond, Dr. Martineau, Sir T. Clarke Lawrence and others. Mr. Ball then read the Report of the Church Committee, showing an average attendance

in the morning of thirty-nine, and in the evening of fifty, with a Church membership of thirty-nine, a result which the Committee view as an indication of satisfactory progress. The Chairman congratulated the Church upon the healthy tone of the report, and was ably followed by Rev. W. Carey Walters in an exceedingly sympathetic speech. After an anthem by the choir, T. Chatfield Clarke, Esq., addressed himself to the advocacy of Unitarianism as a reasonable, forceful, and humanising exposition of the Christ. He expressed, as President of the British and Foreign Unitarian Association, his deep interest in their work, and in his desire to join in all work for the good of the denomination. Amid the increasing liberality of thought, and the general widening of religious aims, he often wondered that the Liberal Christian Churches of the time did not meet with greater support. The churches of all denominations are more or less doing good work in society, and as a denomination we should not allow ourselves to be out of sympathy with their devotion; but, nevertheless, we should contend for a view of Christianity at once spiritual, free, and catholic. Speaking as to his own mental experience, he felt that the truths impressed by the founders of Christianity were the only true stay in human life—that in duty, self-sacrifice, and trust lay the only real sphere for humanity. Referring to a recent sermon by one of the most eloquent of Liberal preachers, he found that he emphasised individual righteousness and nobleness of character as the first duty; secondly, the necessity of the duty of society in all spheres of art, politics, or business to cultivate the noblest aims, and, thirdly, in the relation of States to develop principles which by Justice and Charity will ennoble them. Such principles, joined to the great doctrine of human brotherhood, he would impress on that meeting, and then their Church could not but succeed if its members individually took their true places in the society around them, and if their Church in its action in the neighbourhood stood up for those principles of the deepest interest to the welfare of society. The meeting then took the form of a welcome to the Minister, Mr. J. Tinkler. The Revs. W. M. Ainsworth and H. Ierson extended a recognition on behalf of the London District Society, and the British and Foreign Unitarian Association respectively, and the Rev. R. Spears on behalf of the London ministers. Mr. Harwood having given a cordial welcome on behalf of the congregation, Mr. Tinkler, in an appropriate speech, expressed his appreciation of the kind welcome accorded to him, and thanked his congregation for the cordial support they had rendered to him in the discharge of his duties. The Rev. E. T. Russell, as minister of the church at Stratford, expressed his sincere sympathy with the work. A vote of thanks to the chairman was proposed by Mr. Darlinson, seconded by Mr. Motteau, and Mr. Jose thanked the ladies of the congregation for the taste displayed in the decoration of the hall, and for the arrangements which so much contributed to the success of the gathering.

LONDON: GUILD OF THE GOOD SHEPHERD.—The monthly meeting of the Guild was held in the schoolroom at Effra-road Chapel, Brixton, on July 4, at which fifty members and friends were present. The service was conducted and the address delivered by the warden (the Rev. W. Carey Walters). At the close of the service Mr. George North read a Paper on "The Guild in relation to practical missionary work," followed by a few remarks from Mr. David Martineau. Refreshments were kindly provided by the Brixton friends after the meeting. The next meeting will be held in Essex Church schoolroom on Thursday, August 1, at 8 P.M.

LONDON: WANDSWORTH.—The scholars' excursion was successfully held on Tuesday, when a party of about 140 visited Epsom Downs.

MALTON.—The death, after a lingering illness, is announced of the Rev. W. Sutherland, formerly minister, and since his retirement, a resident at this place. The deceased gentleman, who was in his seventy-fourth year, began his ministry in the year 1846.

MONTON: OPENING OF NEW SCHOOLS.—The new schools in connection with Monton Church, near Eccles, Manchester, were formally opened on Saturday last. An account of the proceedings at the laying of the foundation-stone was given in our columns some months ago. The new buildings, which have cost about £7,000, are erected, as a tablet in the vestibule testifies, to the memory of Mrs. Martha Booth, of Beechfield, Swinton; Mr. John Booth, her husband, and Mr. Silas Leigh, Miss Lucy and Miss Esther Leigh, who were liberal contributors to the erection of Monton Church and schools. The schools are erected to the north of the church, and project beyond its front, so that the gables are visible from Monton Green. They contain on the ground floor the large schoolroom, with two class rooms at each end, the infant school with class room adjoining, lavatories, and cloak rooms, kitchen with basement kitchen under, and porch and staircase for public use. The large hall, 64ft. by 32ft., is placed on the first floor, and is a lofty room. Special provision is made for adapting the platform for dramatic performances. The main entrance to the hall is from the large staircase, which is carried up to the roof with a

lantern light over it, and gives access to the tea-room. The stairs land on a wide corridor, at the side of which are a large and small room for congregational use, whilst a door at the end of the corridor leads into the library. The building, which is constructed so as to correspond in appearance with the church, has been erected by Messrs. W. Southern and Sons, of Salford, under the direction of the architects, Messrs. Worthington and Elgood, Brown-street, Manchester. After a short service in the church the schools were declared open by Mr. G. H. Leigh, treasurer of the building fund, who presented, and Mr. W. E. Nanson accepted, the trust deed on behalf of the trustees. The acknowledgments to the architects, builders, and clerk of the works was made by Mr. J. H. Brooks, chairman of the building committee. Amongst those who took part in the ceremony were the Rev. S. A. Steinthal, the Rev. Dendy Agate, the Rev. L. Scott, the Rev. John Moore, the Rev. James Harwood, the Rev. John Dendy (Isle of Wight), the Rev. P. M. Higginson, Mr. Harry Rawson, Mr. John Dendy, and others. In the evening a social meeting was held, presided over by the Rev. P. M. Higginson. Addresses were given, and the choir gave selections from *St. Paul* and *Elijah*.

MOIRA, CO. DOWN: APPOINTMENT.—The Rev. R. S. Clarke, of Torquay, has accepted the pastorate at Moira, Co. Down, Ireland.

NEWARK.—The Sunday-school anniversary and flower service was held on Sunday last. The church was beautifully decorated, and the congregations were unusually large. The Rev. Walter Lloyd preached in the morning a sermon to young men and women, and in the evening on God in nature from Job. xxvi. A children's service was held in the afternoon, conducted by Mr. J. C. Warren, of Nottingham. The singing of the children and choir was much admired, and the services were altogether a great success. Collections and donations amounted to £6. Arrangements are made for the children and friends to drive to Barnby-in-the-Willows on Thursday, the 25th.

ROTHERHAM: CHURCH OF OUR FATHER.—The members of the choir, to the number of twenty-eight, including adults and juveniles, were favoured on Monday last by the minister and congregation with a very enjoyable trip to Scarborough. The Rev. William Blazeby accompanied the party, and the Rev. Fletcher Williams and Mr. H. J. Morton of Scarborough kindly joined the Rotherham excursionists at tea.

WHITEY.—A water concert, with Handel's "Water Music," being in preparation, the committee (representing the Episcopal and Orthodox Nonconformist Sects) applied to the Rev. F. Haydn Williams for a poem suitable to the occasion, to which he has responded. The poem appeared in the local papers last Friday.

NOTES AND COMMENTS.

MILTON MOUNT COLLEGE is to have the services of Miss Conder as Principal. Miss Conder is a daughter of Dr. Conder, of Leeds, where she has been classical mistress of the High School during the past seven years.

A VOLUME might be written on the text of the life of Sir J. A. Pictou, who began life as a Liverpool architect's boy, and became so famous in literature and art as to obtain a knighthood nearly twenty years ago. He was for forty years a member of the Town Council, and designed some of Liverpool's finest buildings. In early life he did mission work for the Free Methodists, then he joined the Congregational Church at Wavertree, but subsequently found a spiritual home in the parish church. His son, the well-known member of Parliament, will possibly eclipse this record by the time his evolution is complete.

THE *British Weekly* prints a characteristic sonnet of Cardinal Newman, which it takes from an Aberdeen magazine, and describes as hitherto unpublished. In his edition of the Epistle to the Romans Mr. Moule quotes the same sonnet, and thus particularly indicates its source, "J. H. Newman, 1833, verses on various occasions, p. 159." The sonnet itself is a gem, but it gives a picture of Paul which we believe is profoundly unhistoric, and which never could have been conceived by one whose mind had not become thoroughly Romanised. Cardinal Newman was already not a Protestant in 1833.

CANON HOWELL EVANS in the Lower House of Convocation, speaking in favour of the Tithe Rent-Charge Recovery Bill, said that the recovery of £1,000 in a part of North Wales last autumn cost £2,000 in expenses; and that during spring a further "recovery" had cost four times the amount collected. No moral was drawn from these facts, except that payment should be more effectively enforced, and not a word of scorn for secular courts was heard in the discussion.

THE Bishop of Manchester has recently assured the timid that the practice of cremation will create no doctrinal difficulty whatever. That is a comfort. It is just as necessary to prove that any projected sanitary or social reform is consistent with sound doctrine as it is to maintain that the latest scientific discovery will advance the interests of British commerce, for in England Truth must be the servant of Trade, and Health must make way for Orthodoxy.

ARCHDEACON FARRAR said in the Lower House of Convocation that "London with its 2,600 miles of streets could only be compared with the seething of grapes in the wine vat. Every day in London 240 souls were added to the population. There were in London 100,000 paupers; there were 80,000 fallen women, and 60,000 sons and daughters of misery who lived in single rooms." The resolution to form brotherhoods of workers bound by dispensable vows of celibacy, poverty, and obedience seems an inadequate and antiquated method of dealing with such a state of things. More drastic remedies are surely needed—e.g., some such measures as shall have a direct tendency to check the frightfully rapid growth of our great cities.

THE *Jewish Chronicle* thinks that Father Matthews has discarded some part of the nucleus of truth along with the falsehood that had grown round it, but says it is impossible not to sympathise with such a sincere seeker after the eternal verities, and to rejoice with him that he has broken the bond of his prison-house." One or two "Christian" papers have spoken less kindly.

DR. FRIEDLANDER, in a recent address at the North London Synagogue, speaking of enemies without and within, used these words:—"Enemies from without I call the constant endeavour of unscrupulous individuals and societies to entice Jews to treason against their own religion, to whom the amount of mischief they do and the wickedness their practice involves is of no concern provided they can swell their false reports by the account of the conversion of a Jew. The enemy from within is religious indifference, the inclination to disunite that which ought to be united, and thus to weaken instead of strengthening our positions."

THE REV. H. W. HORWILL, of Plymouth, wishes to organise a society for the suppression of gambling. He thinks that such a society could not only see that the present laws against gambling were enforced, but agitate for new laws as required. For instance, the publication of betting news might be made illegal. One could wish that wholesome laws might be executed and needful laws passed without a new society and a new badge and a new pledge. But no; it is said there must be an anti-gambling society just as there is a temperance society and a vigilance society. It seems ordained that as the forms of sin become more complicated the methods of sanctification shall be proportionately diversified, and the publican of every type shall always be within earshot of the corresponding pharisee.

At the assembly of the United Methodist Free Churches at Redruth the Secretary was greeted with applause when he reported, in answer to an official inquiry, "We have not received any charge against any one minister, old or young, at home or abroad."

THE United Methodist Free Churches and the Methodist New Connexion are steadily advancing towards organic union. Each denomination has chosen a committee of fourteen members (seven ministers and seven laymen), to confer together and discuss needful preliminaries. In moving the appointment of the United Methodist Free Churches committee the Rev. R. Chew said, "It seemed to him there were only one or two things that they should regard as indispensable, whatever basis be adopted. That basis should distinctly recognise a Liberal Methodism. He was not prepared to say anything as to the form in which the principle should develop itself, but the principle of Liberal Methodism could not be ignored." He added that if this principle were recognised it would mark them off from the Wesleyan denomination. Manifestly, whatever the younger branches of Methodism are prepared to do for the sake of union they will rather remain for ever divided from the parent tree than accept that "Wesleyan doctrine of the pastorate" which is the distinctive mark of the older communion.

THE very difficult subject of impure literature is discussed with great vigour and sobriety in the *National Reformer*. In the last number Mr. Robertson gives the emphasis of italics to an assertion, which we fear cannot be contradicted, that the majority of young people in Protestant countries (this must mean the majority of those who are brought up decently and taught to read) learn vicious thoughts first from the Bible. This does not justify the vicious

passages found in other books; but it does make a great outcry about novels that comparatively few people read, and an absolute silence concerning the book which every one uses and circulates seem very much like hypocrisy. Mr. Robertson asks "whether any modern vice is really so deadly to society as intellectual dishonesty whitewashed with religion?"

LITERATURE.

(Publishers and others sending books for review are respectfully desired to state prices.)

ENGLISH WAYFARERS IN THE XIVTH CENTURY.*

How many of the millions who year by year wend their way along the highways of this country give a thought as to their origin? There they stretch in every direction, an intricate network, in the meshes of which are held city, and town, and hamlet, over which there pass the rich man in his carriage, and the poor man on foot; he who uses them as the means of passing from one scene of beauty to another, and he for whom they are the only available means of transit from the work which has failed him to that which is promised by hope. Weal and woe travel along them, passing and repassing each other on the way. There is no place where the varieties of English fortune and station are more plainly seen, no place more suited to the purpose alike of artist and of moralist.

It is no matter for wonder, therefore, that a French student should have bestowed upon them the attention which is shown in the handsome volume which lies before us. And if we except the living present there can be no time at which the wayfaring life of England can be more worthy of study than the time of that famous pilgrimage from the Tabard at Southwark to the City of Canterbury, of which Chaucer tells the story in the prologue to the "Canterbury Tales." That is the time with which M. Jusserand deals, a time so utterly unlike the present that to read of it makes one wonder whether he has not fallen upon some ancient romance. But against the suspicion of romancing we have ample security in the copious references which the author gives to contemporary records, and the numerous additions which have been made to these by his accomplished translator, Miss Lucy Toulmin Smith. And no less than sixty-one illustrations from illuminated MSS. of the Fourteenth Century contained in the British Museum and elsewhere, and from buildings of the same century which are still extant, at once reproduce for us a portion of the materials upon which M. Jusserand has drawn, and serve as means to verify or check the statements made.

The story which is here told is of a century when the roads were the only means of passing from place to place, and, therefore, we meet with men and women of every condition in life. Here is a drawing of two knights on horseback attended by eight archers, a picture which suggests even more than it shows. Ladies travelled in carts without springs, covered over with canvas, very similar, in shape, to the carriers' carts of a generation ago. When they rode it was not unfrequently astride. How they fared when night overtook them at a distance from home or friends may be judged from some specimens which are given from a manual of French conversation written by an Englishman at the end of the fourteenth century. "A man who is going far out of his country" sends forward his servant to engage a room for him, who utters the warm wish "that there are no fleas, nor bugs, nor other vermin." "No, Sir, please God," replies the host, "for I make bold that you shall be well and comfortably lodged here—save that there is a great peck of rats and mice." But the innkeepers had apparently not yet learnt to be extortionate. Here is the bill for one day's travelling for the warden and two fellows of Merton College, together with four servants, in 1331,—Bread 4d., beer 2d., wine 1½d., meat 5½d., potage ½d., candles ¾d., fuel 2d., beds 2d., fodder for horses 10d. Happy days when seven men could be accommodated with beds for 2d., and an innkeeper could be found who actually charged ½d. for lights for them all. The beer, presumably, was for the servants, and the wine for their masters, in which case we may conclude that wines had not then been invented for Fellows, and that the servants could not very well be drunk.

Along the road, too, there presses a motley crowd of herbalists, quack doctors, minstrels, jugglers, tumblers, and other vagabonds, all bent upon the same errand, all living upon the credulity and simplicity of their fellows. With them there pass along the workmen, who were then "journeymen" in more than name, together with the itinerant merchant and pedlar, who is still a familiar figure in the north. Here at full speed comes a royal messenger, earning his threepence a day,

getting attended to when knights were refused, and racing with impunity over fields of grain, to tread down which would bring swift punishment upon another man. And side by side with all these, sharing their jests and their carouses, begging their way or obtaining their means from frightened women and men, came preachers and pardoners, pilgrims and friars, some honest and many knaves, and all privileged.

To the history of the roads and of the bridges which united them, M. Jusserand devotes a considerable portion of his book. Excellent illustrations are given of the Old London Bridge and the old bridge at Bow. The bridge still spanning the Avon at Stratford is shown, although it belongs to the next century, as is also the beautiful chapel on the bridge at Wakefield. The presence of chapels upon them here and elsewhere serves to emphasise the religious side of bridge building. Extracts are given from old charters and from other sources, which prove that it was regarded as a pious act to erect and maintain bridges; but evidence is also abundantly forthcoming to show that endowments for this purpose were as subject to misappropriation as any others, and that it was repeatedly necessary to appeal to the King to get these structures repaired.

A broken bridge would be bad enough in rough weather; but that was not the only trouble which beset the wayfarer. "What helps us to understand the difficulty of journeys in the bad weather better than ordinances, and enables us to picture the flooded roads like those of the East in the rainy season, is the fact declared in official documents of the impossibility that existed formerly during bad weather of responding to the most important royal summons. There, for example, we see the bulk of the members called to Parliament from all parts of England fail at the appointed day, without the delay being attributed to any other cause than the state of the roads. . . . Yet these members were not poor folk; they had good horses, good coats, thick cloaks covering the neck, reaching up just under the hat, with large hanging sleeves falling over the knees. No matter, the snow, or the rain, the floods, or the frost, had been strongest. While battling each one against the weather which hampered his journey, prelates, barons, or knights, must have been obliged to stop their animals in some isolated inn, and as they listened to the sound of the sleet on the wooden panels which closed the window, feet at the fire in the smoky room while waiting the retreat of the waters, they thought on the royal displeasure which soon, no doubt, would show itself in 'the painted chamber' at Westminster. In short, though there were roads, though property was burdened with obligatory services for their support, though laws from time to time recalled their obligations to the possessors of the soil, though the private interest of lords and of monks, in addition to the interests of the public, gave occasion to reparation now and then, the fate of the traveller in a fall of snow or in a thaw was very precarious. The Church might well have pity on him, and might specify him, together with the sick and the captive, among the unfortunates whom she recommended to the daily prayers of pious souls."

We have not space to do more than mention the danger to wayfarers which sprang from the multiplication of outlaws and the increase of robbers. The book is full of interest, and it is difficult to know where to stop. Miss Smith has done her work in admirable fashion, and it is simply marvellous how a foreigner should have obtained the intimate acquaintance with our ancient literature, and with the MSS. wherein alone a very large portion of it may be found, which M. Jusserand displays. The volume is excellent in every respect; it is well printed, and neatly bound, the illustrations are plentiful, and are well described, and the references can be relied on to establish the text. It is written in a very attractive manner, and in this cheaper form should command a large sale. S.

SOME STORIES FOR CHILDREN.*

THESE are books for children and young people, but they are the works of a poet; and, like all works of fine and pure imagination, they will take a high place in that class of literature. They have a moral meaning, though there is not a word about morality in them, and they profess no more didactic purpose than the author of the "Earthly Paradise" does for his lovely legends. The tales are as realistic in their wonders as "Robinson Crusoe" or "Kidnapped," or even as "She" and her successors. And yet they are as innocent and as guileless as the thoughts of little girls and boys. There are no murders, and no raw-head-and-bloody-bones, though there are giants, and dwarfs, and gnomes, and a witch's cave. They have the freshness of the sea-shore and the romance of a Pacific isle. We have seldom read more healthy stories of pure fancy. This epithet

* "English Wayfaring Life in the Middle Ages (Fourteenth Century)." By J. J. Jusserand, *Dr. es Lettres*. Translated from the French by Lucy Toulmin Smith, editor of "Ricart's Calendar," "The York Plays," &c. Second Edition. London: T. Fisher Unwin. 1889, 12s.

* "The Last of the Huggermuggers." A Giant Story. By Christopher Pearse Cranch. Lee and Shepard. Boston. 1889.
"Koboltotoz." A Sequel to "The Last of the Huggermuggers." By C. P. Cranch. Lee and Shepard. Boston. 1889.

applies especially to the first tale, the "Huggermuggers." It is a wonder story, and it is full of fine and good feeling, and has an atmosphere of kindness; but in the second tale, the "Kobboltozo," the moral is more distinctly seen. Here also we have wonders to vie with Aladdin's, but the fate of the hero, brought about by his own selfish ambition and the degradation which it wrought in him physical as well as mental, are full of instructive suggestion that every reader will understand.

The books are well got up; paper, type, and illustrations are all good, and the initial letters are pretty and appropriate, as well as original. The style is charming, pure Saxon English, as un-Johnsonian as Bunyan, or the Bible. We must not tell the secret of the stories, but as we have spoken of their moral tone, it is but fair to give an example. The passage which leads up to it might stand for a description of the famous Grotto Azzurro—the lovely Blue Grotto in the island of Capri.

The searchers for unattainable things go slowly along the beach towards the rocks. "There they were not long in discovering a cave, having a narrow opening on one side to the sea, and an equally narrow entrance from the land. They entered. It was very large and dark, the only light being that which came through the above mentioned opening to the sea. Nearly the whole of the grotto was filled with the water, which appeared to be of immense depth, and of an exquisite emerald green hue. The sea was so quiet that the wavelets hardly whispered against the sides of the dark cavern. It was a weird and solemn place. There was a narrow ledge upon which they could walk, and here the two dwarfs took their stand. 'Are you ready with your speech?' (a spell or incantation) said Kobboltozo. 'All ready,' said his companion. They then threw into the water some shells and bunches of seaweed, repeating these lines:—

"King of the mysterious sea,
Tell us where the power may be,
Which may set our bodies free
From the enchanter's tyranny,
Where the wondrous food may be,
Which will make us great as he,
Who was giant here while we
Are but dwarfs of low degree!"

They looked into the deep, clear, emerald water, and waited in silence. At last there was a heaving and a bubbling up from below, and soon a vast, dim, colourless shape, half appearing, half hidden in the green water, waved to and fro beneath them. Then there rose a gigantic head, crowned with magnificent pearls, and coral, and amber, and sea flowers—an apparition with flowing locks and beard that seemed to mingle with the white foam—and great calm, blue eyes, that gazed solemnly upon them, and a low voice in a surly cadence, chanting this reply:—

"Not in the Ocean deep and clear,
Not on the Land so broad and fair,
Not in the region of boundless Air,
Not in the Fire's burning sphere—
'Tis not here—'tis not there.
Ye may seek it everywhere.
He that is a dwarf in spirit
Never shall the isle inherit.
Hearts that grow 'mid daily cares
Grow to greatness unawares;
Noble souls alone may know
How the giants live and grow."

The water heaved once more in long swells, breaking and sparkling and eddying in the unearthly light of the grotto—as the dim shape disappeared and sank in the sea."

R. M.

SHORT NOTICES.

Araunah is the title of a sacred cantata, the words of which have been arranged or written by our friend, the Rev. H. Bodell Smith, of Pudsey. The story gathers round the "numbering of the people" by David, a delinquency attributed here to the misguidance of courtiers. Pestilence follows the overcrowding of the people in the city, and repentant measures being taken, there is once more a chastened peace brought to the erring king. The "plot" as thus sketched is really worked out with much ingenuity, and Mr. Smith is to be congratulated on a successful libretto. The music is the composition of Mr. Arthur Pearson, L. Mus., F.S.S., who has already composed several works of the kind. His music is scored with a clear perception of the exigencies of local choirs, and the harmonies are usually of a simple character, while the melodies are often striking and memorable. We are not surprised to hear that many orthodox churches in Yorkshire have already taken up the work, and we can heartily recommend it to the notice of our people. (48 pp. 6d. Solfa Edition 3d. Leeds: J. Broadbent, 47, Ducie-street, New Wortley. London: Hart and Co.)

Gleams of Light is another service, less ambitious than that just mentioned, also from the pen of the Rev. H. B. Smith. It consists of

hymns set to tunes in Moody and Sankey's book, with recitations in verse by Mr. Smith and others. It is well calculated to serve for anniversaries and special occasions among our schools, the notions embodied in the words being in accord with the views prevailing among Unitarians. (Leeds, Alf. Cooke.)

The *Universal Review* is more remarkable for its good pictures this month than for any special excellence in its articles, though several of these are worth reading. Professor Freeman strives to mitigate the mutual wrath of the sections of Liberalism—"Alas, they had been friends in youth!" Mr. H. W. Lucy's description of the famous Médoc wine-country is full of information. Mr. Alfred Pollard contributes another interesting and valuable chapter on "The History of the Title-Page;" and Mr. John Ingram helps forward the rehabilitation of Christopher Marlowe in his "New View" of that poet. There is a good deal of quaint lore in the article which attracts the reader, although he may not always grant the cogency of the apologetic arguments brought forward in the "dead shepherd's" defence. Twin articles on "Palmistry," by Mr. W. L. Courtney and Mr. Edwin Ellis afford matter provocative of smiles or wonder according to one's bent. The most serious article is Lady Dilke's "Next Extension of the Suffrage," which is, of course, to be the enfranchisement of women. In the light of the last horror in the East-end Mr. E. Garnett's description of life in the slums is irresistibly realistic, and one reads it with a heavy heart.

THE REV A. J. P. MATTHEWS.

WE have received the following letter from this gentleman:—

Sir,—Permit me to tender to you my most sincere thanks for your truly kind and sympathetic notice relating to my recent secession. I must also ask your permission to express my deep sense of gratitude to Mr. Suffield, not only for his, I fear, too flattering expressions in his letter of last week, but also for the consolation he has afforded me at this most trying epoch in my life. Only those who, like himself, have experienced the anguish involved by such a step, can, in any way, understand one's bitter sufferings. It is for this reason, Sir, that I find your own generous expressions of such great comfort.

July 17.

ARNOLD JEROME P. MATTHEWS.

The following editorial from the *Stroud Journal* will be read with interest:—

"Residents in Stroud and the neighbourhood may be excused for taking a sympathetic interest in the recent secession from the Roman Church of the Rev. Arnold Jerome Matthews, who for the last two years has been rector of St. Mary's Roman Catholic Church, Bath. 'Father Jerome,' as he was familiarly known at Stroud and Woodchester from fifteen to twenty years ago, was a man of strong individuality. His handsome presence, his winning manners, and versatile intellectual gifts attracted crowds to hear him speak of truths which no one who heard him could doubt that he then believed with all the passionate fervour of a fresh, impulsive nature. If we remember rightly, Father Matthews novitiated, and adopted the habits of a Dominican, at Woodchester Monastery. Before he took priest's orders, his sermons there, and at Stroud, drew together those who were charmed with the natural oratorical gifts of the preacher, however much they differed in regard to the subject matter of his discourse. Father Matthews worked at Stroud for a while, but the authorities of the Church, who are never slow to utilise in the most appropriate manner rising talent, singled him out for other work. He was, if we remember rightly, sent to Oxford on mission work, just at the time when young Oxford was craving for some rest from the turmoils of militant Anglicanism. Whether the brilliant controversialist succeeded in making his mark among the young men who almost worshipped the name of Keble, whilst they spoke regretfully of the losses they had sustained in Newman, Manning, Ward, and others of diverse gifts, who had 'gone over,' we have no means of knowing; but during his ecclesiastical career Father Matthews has been popular wherever he has gone. One cannot read without a feeling of sadness the simple words in which he announced his people at Bath the reasons that have caused him to sever his connection with a Church in which he has laboured with so much zeal and sincerity. In reading his simple address one is reminded of the simple words in which our old friend Father Suffield laid bare the mental conflict he underwent ere he felt himself forced to leave the community at Woodchester. It is evident that both men's minds have taken the same bent. Both have shown themselves as sensitive as a Pascal not to outrage the sensibilities of men and women who find in the old forms of faith scope for their religious aspirations. Both have adopted much of the essence and spirit of the writings of the authors of the *Vie de Jesus*, and have attained in some degree to Renan's lofty simplicity of style. A liberal minded ecclesiastical of the Roman Church, who after having conferred upon him one of her highest honours, was recently cut down in his prime just as he was about to undertake his responsible duties abroad, remarked to the writer years ago when Father Suffield seceded:—'I pray God he may find as much peace in his new home as he did in the arms of our Loving Mother.' Some such thoughts will follow Father Jerome in his new departure from all those who have had experience of his kindness of heart."

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ETHICS AT THE FOUNDLING.

As our readers know, on Trinity Sunday there has to be "said or sung" in the various churches of the Establishment that charitable and intelligible creed falsely attributed to ST. ATHANASIUS. The creed itself contains several propositions not easily to be understood by simple people; but that did not prevent its framers from seeking to attach certain uncomfortable consequences to such as refused assent to the bundle of inconsistencies and arithmetical paradoxes of which the creed consists. It is well known that certain persons in the Church, calling themselves "Broad Churchmen," shocked at the lack of Christian charity shown in the damnatory clauses of the creed, have abstained from complying with the rubric, and have omitted the recital of the objectionable document. But, in doing this, they have been truer to their sense of good feeling than to the obligations they undertook when they entered the Church. This has not seemed altogether right and honest to a good many persons, who have pertinently asked why, if Broad Churchmen do not believe the creeds of the Church, they should continue to be its ministers? We know that this question has been answered in various ways, some of the answers displaying, on the part of those who gave them, a far closer acquaintance with Casuistry than with Ethics. In other cases, where the conscience has been more sensitive, and has been allowed fair play, the question has been answered in a manly and straightforward way by the giving up of a position which, in the light of Ethics, is no longer tenable. MR. STOPFORD BROOKE has given just such an answer. MR. HAWEIS and DR. MOMERIE are specimens of the other class to which we have referred.

Previous to the year 1865 every clergyman, before he was ordained, was compelled to subscribe to an oath by which he declared his "unfeigned assent and consent to all and everything" contained in the Book of Common Prayer. In that year an Act was passed prescribing a new form of declaration, which runs as follows:—

"I assent to the Thirty-Nine Articles of Religion and the Book of Common Prayer, and of the ordering of Bishops, Priests, and Deacons. I believe the doctrine of the United Church of England and Ireland as therein set forth to be agreeable to the Word of God; and in public prayer and administration of the Sacraments I will use the form in the said Book prescribed, and none other, except so far as shall be ordered by lawful authority."

There is, we suppose, some difference, even in substance, between the two forms. But, to our unsophisticated mind, the difference seems to be infinitesimal. We admit our incapacity to distinguish "betwixt tweedledum and tweedledee" with that discrimination which differentiates the clerical mind from that of ordinary mortals. No doubt the framers of the new declaration had something in their minds when they substituted it for the old form, and probably it has had the effect intended. It has served to keep a great many clergymen in the Church who would otherwise have been driven out of it, not so much, we fear, by their own conscientious scruples as by the hostile action of men of the narrow schools. One of these Broad Churchmen has admitted as much quite recently.

Last Trinity Sunday DR. MOMERIE, the preacher at the Foundling Hospital, took for his text a section of this very Act of Parliament, and preached a sermon dealing with this question. The old form of subscription he denounced as "at once absurd, mischievous, and futile." Not so the new form, which leaves, we suppose, nothing to be desired, at all events, from the Broad Church point of view. For, said DR. MOMERIE, by way of conclusive argument, "The next time you are asked, as foolish people are so fond of asking, why Broad Churchmen do not go out of the Church, you may give the simple but cogent reply that the Act of Parliament 28 and 29 Victoria c. 122 was framed for the express purpose of keeping them in it." Said we not right when we defined the purpose of the Act just now? It was a measure which might be truly entitled "An Act for the better enabling certain clergymen to practice the doctrine of mental reservation,"

and under its provisions many clergymen have remained to preach doctrines, which are opposed at once to the formularies and to the teachings of the Church. That this has been at the sacrifice of much which simple-minded—we beg pardon, "foolish"—persons regard as honesty we do not doubt. Legally DR. MOMERIE'S position is unassailable, but in the realm of Ethics, who will be found to defend it?

In these columns DR. MOMERIE'S books have, from time to time, been favourably reviewed. With the doctrines he thus enunciates we have no quarrel. He has said much that is invaluable from the standpoint of Theism. He has attacked the Agnostic position boldly and ably—in words. But are not he, and those other Broad Churchmen who share his views, largely responsible for the spread of that form of Agnosticism which is simple indifference? DR. MARTINEAU, writing some ten years after the passing of the Act, which is DR. MOMERIE'S sheet anchor, said:—"The subtle casuistry, the considerations of social expediency and historical development, which reconcile some of the best, as well as wisest, men of our time to this (the Broad Church) position, will never convince the conscience of simpler type," i.e., the conscience of DR. MOMERIE'S "foolish" inquirers, "that veracity is not paramount in worship, and that even a suspected disregard of it by the recognised guides of public morals is too heavy a price to pay for a quickened pace of liberty and charity." The relaxation of the terms of clerical subscription may have been a good thing, or it may not; but no amount of Act of Parliament piety will be a sufficient substitute for genuine honesty of thought; no amount of pulpit temerity will outweigh the mischief done by the practice of licensed mental reservation on the part of the preacher. In other words, it is Ethics, and not Casuistry, that is wanted in the pulpit, if the preacher's function of building up character is not to be wholly gone. We can honour, while we refuse sympathy with, the men who, honestly holding to the old views, preach them in all their naked absurdity or horror; we can respect the labours of those who, holding doctrines we abhor, give their lives as testimonies to the truth as it seems to them. But we confess that no amount of Broad Church liberality can reconcile us to a position involving so much disingenuousness, so profound an alienation between profession and practice. Acts of Parliament may be passed by the score, but they cannot convert wrong into right, make black white, or justify, in the court of conscience, one single quibble, or one single act of paltering to a double sense. That is the answer to DR. MOMERIE'S "simple but cogent reply."

SPECIAL ARTICLES.

—O—

"THE SINLESSNESS OF JESUS."

THE REV. C. J. STREET, M.A., preaching in the Free Christian Church, Croydon, on Sunday week, on "Looking unto Jesus," made the following reference to certain criticisms passed by the *Christian Life*.*

"At the recent anniversary meetings of the B. and F.U.A. I spoke in this strain, and gave voice to my own thankfulness for the purely human life of the noble teacher of Nazareth, tempted in all points like as we are, and—who knows?—perhaps with a share of sin like the rest of his human brethren. This remark has given deep offence to the conductors of a paper that sets the Christian name in prominence in its title, though it seems to signify the value of its Christianity by the un-Christian and uncharitable criticisms which it habitually passes upon those who dare to differ from its old-world theology. Let us look facts in the face, and cease to talk cant. Either Jesus was more than man or he was not. If he was, he may have been absolutely above temptation and without sin; but he can be no practical example for our sorely-tempted lives. Let those who deem him God or a half-God tell us so plainly, and we shall respect their views, though we differ from them altogether; and perhaps we shall wonder how such people can call themselves Unitarians and desire an intimate Church fellowship with such as we. But if he is Man, and only man, then it is idle to shrink from the fact that his nature was not different from ours. His temptations were real, his struggles for the right keen and prolonged, and it is the most natural thing in the world to think of him as sometimes overwhelmed with the sense of failure, and ashamed of his real life in contrast with the ideal. What else was the significance of the baptism of repentance, which he took upon himself, I believe, because he desired to dedicate himself more thoroughly and earnestly to the will of God? What else meant his rebuke to the adulation which he despised, when he disowned for himself the claim to be called 'Good'? What else is indicated in the last sad scenes of Gethsemane and Calvary?"

* Mr. Street informs us that the editor of the *Christian Life* has declined to insert this rejoinder to the articles which have recently appeared in that paper, and in these circumstances he asks for its insertion in our columns. [Ed. Inq.]

"To describe such a conception of Jesus as 'ill-considered,' 'audacious,' 'irreverent,' and 'untruthful,' as due to 'an egotism too great to have much reverence for any personality whatever, be its greatness or majesty what it may,' is, in my opinion, to indicate an utter inability to appreciate the value of the full manhood of Jesus. But it is just in this truth that the intense power of the Prophet of Nazareth lies. If he came as a God he may have fulfilled his allotted part in a divine scheme of redemption; but he could not divest himself of the divine perfection by taking on the human form. If he came as a divinely commissioned being, predestined from all time to be the Saviour of the world, created under special conditions by the will of God so as to free him from liability to the sins and failings of humanity, he may have done his appointed work of leading men to the Father; but again his unique life is of no practical value as an example. But if he was human through and through, if all life was to him as it is to us, a conflict between warring tendencies, if the character which we know and value in him was the hard-won result of life-long struggle, it is an inspiration to know that one of ourselves has lived and taught and died so grandly. The thought that he may have had moments of self-abasement and renewed personal consecration, like all other good men, may thus become of infinite service to us in reminding us vividly that his was no specially protected life, but that the grandeur of character we revere grew from an intimate knowledge of all sides and tendencies of human experience. We can grasp with joy the idea of 'our Elder Brother' if we find it difficult to frame our lips to say 'Our Lord,' and 'Our Saviour.' It acts as a stimulus to us, when we are weak and flagging in our work, to see in him the historical realisation of the human ideal—the glorious man, wholly human, but with a soul aglow with God—exerting his soul's powers to redeem men from sin and bring them to God. By what right, I should like to know, do these self-constituted critics of other men's earnest faith dare to pour contempt upon convictions at least as soundly based as their own? When they cease to betray a spirit of virulence against their brethren, and not till then, they may perchance be worthy to make profession of 'the Christian Life.'"

THE SINLESS CHRIST.

"THE other day one of our youngest ministers had the audacity publicly to throw doubts upon the sinlessness of Christ. . . . We hope this young minister may live to repent the utterance, and to give public expression to his repentance." Such is the germ of a leading article in a paper which professes to speak for the "majority of the worshippers in our chapels." Now, of course, our Unitarian principle of liberty in matters theological fully permits those who choose to believe in the sinlessness of Jesus Christ to do so; but since when has this dogma become so essentially a part of Unitarianism that to throw doubt upon it is of the nature of audacity?

What, first of all in approaching a slight discussion of this question, what is the meaning of this expression, the "sinlessness of Christ"? It may be taken simply to imply as an historical fact that Jesus Christ committed no sin, but, as generally used (and we have no right to use current expressions unless we desire to imply their essential current meaning), it means that Jesus Christ was impeccable—that is, that not only did he not actually sin, but the possibility of sin was not in him. Now the dogma upon which the speaker had the "audacity" to throw doubts was, as a matter of fact, only this latter extreme. His words, spoken with a true tenderness of expression, were that Jesus Christ had his weaknesses, and *perhaps* his sins.

If, at least, the possibility of sin was not in Jesus Christ as a human exemplar his name must be blotted out of history. Jesus Christ was either God or man—no serious contention is at present made for a third estate. That he was God Unitarianism by its very name denies. Admitted that he was man, if the term man is to be used in any real sense, what becomes of the audacity of saying that he was at least capable of sin? If Unitarianism is going to stand for the idea of a demi-god—neither God nor man—let it be understood. If not, let us believe in the true humanity of Jesus Christ.

We do not like the method of textual disputation, because the mere quotation of words of the Bible neither proves nor falsifies the contention on either side—but as those who are so agnostic at the assertion of the true humanity of Christ acknowledge the authority of texts—(apart from the New Testament record, moreover there is no foothold for the assertion of sinlessness)—we will simply quote one crucial passage:—"Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son." This is their favourite text, by which, if we assert the omniscience of Christ, we are compelled to charge him with falsehood. Between two similar alternatives we will allow the assertors of the sinlessness of Jesus to choose. In response to the address "Good Teacher" or "Good Master" Jesus said, "Why callest thou me good?—none is good save one, even God." Between the two

alternatives we have the right to demand a choice. If Jesus was sinless what becomes of his veracity? If (reverently be it spoken) the veracity is gone the sinlessness falls with it.

We admit that we have no record that Jesus prayed the prayer which he taught to his disciples; but the implication that he did is so strong that we may ask the meaning of prayer on the lips of a sinless being.

We pass by this, however, and by the record that Jesus "increased in favour with God," a fact equally irreconcilable with the supposition that he was throughout his life absolutely immaculate. We pass by these, and leave the alternative on this one distinct utterance of Jesus himself; for as Mr. Armstrong in the discussion referred to asserted, we do not believe that a mind so truly humble as that of Jesus would have desired the utterance by his disciples of laudations to his personal grandeur, and the only assertion to traverse our pleading is that Jesus is "the Son of the Living God." When recently one of our Unitarian journals told us that the Christless Unitarianism was giving way before the Unitarianism which "gladly and rejoicingly sees in Christ the manifestation of the Supreme Humanity of God," we felt that we wanted a foothold outside the sentence to get any definite idea of its meaning. But now we have got at least an expression that admits of understanding—and what is it? Jesus Christ, "the Son of the Living God"—are we not all Sons of the Living God?

The phrase is frequently used in Scripture—its most vital use is most surely in the first verse of Mark's Gospel—Jesus Christ the Son of God—and yet the insertion of the definite article, the only thing which can give even a superficial force to the expression, is totally unwarranted. Very suggestively does Mr. Haweis admit this in his work on the Gospels when he urges the revisers to drop the article and not be afraid of the Unitarians. "Jesus Christ, Son of God"—that is the definition which we all precisely accept. That he was the Beloved Son is only because he was more faithful to his sonship. He became so not by any mechanical inability to sin, but because he was more responsive to the inspiration which surrounds us all.

If we have rejected the idea of his partnership in the Trinity surely we pay him the highest homage not when we say that he was good because he could not be bad, not when we regard him as a spiritual marionette, but when we recognise that he was indeed and of a truth the man Christ Jesus, amenable to all our temptations, sin to him as real a foe as it is to us.

We must feel with Theodore Parker that to assert as a dogma the guilelessness of Jesus—that he had no faults of character, was never mistaken, or angry or despairing—that from his cradle to his cross he never did, or said, or thought a wrong thing—that to assert these things concerning his character is as absurd as to say that he learned to walk without stumbling, or to talk without stammering, or could see as well at three hours old as at twelve years, and could reason as well at thirty days as at thirty years.

We do not believe these absurdities; but we maintain that in rejecting these things as dogmas we have dignified and not degraded the Christ. Regarding him as truly a part of humanity, we can with the highest reverence regard him as our "highest holiest manhood," "the possibility of the race made real."

A man he was to whom sin was as real as it is to us to-day, and yet so far sinless—that, we take it, is the true grandeur of the man, *that* it is which will maintain for him an ever wider grasp on the great heart of struggling humanity—a man so far sinless that his challenge for the conviction of sin could evoke nothing but dumbness; so pure in his intercourse with the degraded and outcast that the worst taunt of the Pharisees was simply that he was a friend to publicans and sinners; so true to the high ideal of his Messiahship that when he might have followed their lower ideal of the Messiahship to a Jewish crown he chose to follow his to a Roman cross; so strong in submission to that cross, so faithful to his high character right unto the end, that the Roman centurion was constrained to say, "Truly this man was a Son of God."

J. T.

AROUND THE CHURCHES.

DR. PARKER AT THE "CITY TEMPLE."

By a characteristic audacity the church built some eighteen years ago by the congregation of the old Poultry chapel for the young preacher who, after doing his best to convulse the little town of Brantbury, and making a name in Manchester, thus mounted one step higher towards his ambition, was called the "City Temple." There had been temples in the city ever since there had been any city—places at any rate which deserved the title as much as the new one was ever likely to do—and beyond its size and its internal comfort and adornment there was no warrant for the naming. To attempt to trace back to its source this trifling bit of egotism would be to waste time; but it is not unfair to suppose that, as now everything is subsidiary to the

pulpit and its genius, so it was in those early days. The place has, indeed, been enriched since then by the addition of stained glass windows, and the development of a fine choir and hearty service; but the guiding spirit is, doubtless, the same. That the comfort of the congregation is well cared for is as unquestionable as that the concern is a working success. At every service the building is fairly filled, and often it is crowded. The singing is smart, and the service is not, be it noted, long and wearisome.

But the parson is the central figure of the place. His prayers and his sermons are, probably, unique. Let me take them as I found them to-day. The prayer is an address in which sobriety is rather more appreciable than in what passes muster for a sermon. But it will strike the stranger as lacking sadly in earnestness—even in sincerity. If ever the power of the deep, strong voice were lost the whole effect would be gone. As it is, I fancy that the spirit of the pulpit has begun to communicate itself to the pew. There is a feeling that you are not in the presence of ignorant, and, perhaps, sinful men and women at all. There is much watching of the upright figure from whose lips issue these cold curt sentences. But this is not the atmosphere of prayer. Judged from any other standard—that of an original recital or a mere literary production—Joseph Parker's "devotional exercises" are the least objectionable, and the most telling, part of his work. But recall their object, and the effect is destroyed. There is the same effort to appear brilliant, the same proclivity for stringing together pretty phrases, an absence of earnestness even more marked, because of the temporary suppression of mere vulgar force, than in his sermons.

"The whole world," he is saying, "is Thine by right of creation and by right of redemption. How great is God's household! How vast the banquet spread by hands divine! May all Thy guests know Thee in some sort to be near them! Then shall our bread be doubled. The barrel of flour shall continue through all our life, and the cruse of oil shall never fail. . . . The goodness of the Lord is in the sorrow of life as well as in its gladness. But for the darkness we had never seen the stars; but for sorrow never known the richer music of the sanctuary. Blessed be the name of the Lord. Surely there is nothing beyond this Thou canst teach the poor children. Help us to carry out our prayers. Say the journey is only another hour longer. We need such sweet music. Heart and flesh do fail. Come to us, and may mercy, grace, and truth be our comfort."

When the time for the sermon comes conventionality is cast to the winds altogether. The performance proper has begun. Said not a master-player on this subject something of an "especial observance—that you o'erstep not the modesty of nature"? Tut, tut, Hamlet was a coxcomb; and as for *Hamlet's* author, why, say the Parkers of this enlightened age, his day is past and gone. The "modesty" of nature, forsooth! Here, at least, it is an unknown quantity. The demand is for something fresh and spicy; and so it comes about that the hero of the hour, the selected spiritual guide, philosopher, and friend of some hundreds of living souls, is one who, "like an angry ape, plays such fantastic tricks before high heaven" as are truly enough to make the angels weep.

I would not willingly meet exaggeration with its mate, nor attempt to vie with a master of the ignoble art of hard "slogging." But woe to him who cries "Peace, peace," when there is no peace. This heartless parody of religion must do grave harm. It cannot even be said to be a frank or a jolly parody. It is neither sturdy, nor genial, nor zealous. All that can be said of the preaching is that it is a *tour de force*. Sometimes the hearer will feel that voice has been given (but such voice!) to a great truth of experience; occasionally a nerve-point in the depth of our nature is probed. Generally there is a surprising command of language, and not unfrequently a good thought finds brilliant expression. But there is no direct appeal from pulpit to pew. The eyes of the leader never shine out upon the people. The face is a dull mask—without life or change save for a wandering smirk of self-gratulation. The voice—that is where such power as there is lies. It undulates between a few bass notes, but the ring of sincerity and deep purpose is not in it. The diction is, no doubt, as near perfect as could be; but the tones are always exaggerated. Always it is a display of force. A sentence begins in a stage whisper; it progresses by a more or less regular crescendo till it ends in a deafening cannonade of words which should be audible in the adjoining church of St. Andrews. This will be accompanied by a throwing up and sudden fall of the arms, a flapping of the parsonic wings—for the sleeves of the black gown are particularly ample—or a vigorous thumping of the pulpit bible. Such squalls are usually succeeded by sudden calm; but I believe that the programme is varied at each representation.

Make no doubt of one thing. If this were a mere protest against conventionalism it would make call upon our sympathy. Here is one at least who would not lift a hand to spread the power of mere

respectable mediocrity. Whatever we do, let us not seek to crush those whose ways and thoughts are robuster than our own. The path of the pioneer is always hard enough without stumbling blocks being set up by the liberal wing. But Parker cannot, and, so far as I know, does not, claim to be a pioneer. The chief secret of his hold upon large bodies of people must be that for the moment they have mistaken force for power, license for liberty, impudence for independence, and energy for earnestness. He is to children of the religious world what the "penny dreadful" is to the growing schoolboy. The eyes will be opened in time. It is good to know that the working men have found out the secret of the oracle.

The following summary will give some idea of the literary imperfections of the Parker style of discourse, especially its scarpiness and inconsequentiality. The text was from John's words, "He who says 'I know him' and keeps not his commandments is a liar, and the truth is not in him."

"Some souls have no love. They are not wholly to blame. Yet there are so many shattered lives where there is no actual cruelty. There is just a piece of leather where there ought to be a living sensitive all-answering heart. John was just the opposite to this. . . . Some men are all angels. They don't mean to get wrong, but they never get right. In them there is nothing to work upon. The bog of their heart swallows up all the concrete of civilisation and education you may put into it, and this leaves it more a bog than ever."

This is followed by more typical exaggeration. "Did you ever meet a liar? Not often. Men who tell lies may not be liars. A very subtle thing is this life of ours. A man may be better than his speech. Man is dual. The lips are sometimes traitors to the soul. Within there goes on an incessant discussion. The flesh wars against the spirit and the spirit against the flesh, and life is a continuous conflict. But some men are false through and through. If you could take them to pieces, fibre by fibre, you would find that every fibre is a separate lie. . . . It is commonly said that a liar will not look you in the face. The finest, grandest, sublimest liar I ever knew could look you in the face all the day long." (Here the ghost of a titter runs from pew to pew.) "His blue eyes, in which the morning seemed to rest, looked at you with ineffable frankness and ineffable trustfulness, and the lies flowed over those soft young lips like water over some grassy torrent-bed. One of the most truthful men I ever knew never lifted his eyes from the ground if he could help it. . . . To be a liar is to be lost. You can do nothing with him. You can have no useful or profitable association with him. I do not know what is to be done with him. You must leave him to God. . . . Some people are very anxious about the unpardonable 'sin.' They are generally too mad to be ministered to by pastors, or too self-conscious to receive any wise advice. Some people have even come to me, and I have recommended them to take a nice cold bath every morning till they are cured." (More discreet tittering here.) . . . "To keep God's word is the object of the whole Christian economy. The object of the Christian is to sustain and perfect character. Is the love of God perfect in the monk who hides from the world? He who shuts out the world shuts out God. . . . James is blunter, but not sterner than John. James's sword is all blade, and you are afraid that when he lifts it he will cut himself. John's has a longer handle, and its edge is every whit as keen. . . . Some persons are afraid to do anything that is good, lest they might seem to be ostentatious. What delusion, what moral phantasy, is this? We must do one of two things—good or evil. To do nothing is to do wrong. I would rather belong to a good moral school than a questionable theological one. But if men could be theologians in the real deep meaning of the word there would be nothing else to be done. . . . In the Bible religion is often spoken of as walking; that is another word for conduct. We may often judge a man by his walk. . . . John resents the idea that he is writing something new: God's religion never changes. It never says, 'I have made a mistake, and now I apologise and make a new departure.'"

Suddenly the book is closed, and the performance is over quite unexpectedly. But an announcement—something about a Mothers' Meeting—brings with it a characteristic footnote. "I never let an old woman who seems to be in need pass without giving something to her. I alway say in my heart, 'Sacred to the memory of my mother.' But" (this with an almost fierce bitterness) "I hate *men* beggars, not because they are begging, but that they are beggars in heart."

After the service there was to be a "baptism of little ones," but for this I did not stay. Sufficient unto the day is the provocation thereof.

FRA FELIX.

MR. BRUCE JOY is said to have in hand a bust of Matthew Arnold for Westminster Abbey.

LUTETIANA.—I.

FIRST EXPERIENCES.

WHAT fraction of your readers will visit Paris this summer depends probably to a large extent on the course of political events. We continue to hope that the Exhibition year will be a year of peace; and if that be so it is probable that a few gossiping notes from one who in a sort acts as harbinger to the flock that will follow may be interesting, possibly even profitable.

As I never was one of those people who cherish violent prejudices nor harbour favourite antipathies, I found myself burdened with very little excess of luggage in the department of my feelings, on my arrival in the Capital of France, and I had likewise taken provident measures to diminish the excess of luggage in the department of my personal belongings. I had nothing to "declare" on either hand. It would have taken a most distorted and commodity-blind Custom House officer to have found anything contraband amongst my mental or personal furniture, although the suspicious poisoning of an article ordinarily devoted to the reception of silk hats, by a cynical officer, might have led a less cynical type of mind to infer a corresponding undue weight in the region over which silk hats preside. There being thus neither high spirits nor any commodity of that family, nor any weeds "reposing upon their secure hour" to escape the practised eye of the psychologist of luggage, I was not found to be an unwilling benefactor of the revenues of a sister country. On the contrary, I enjoyed the not too expansive smile of moral approval with which official gravity scanned the orderly arrangement of a modest trunk, and generously allowed a rather self-important and swollen Gladstone-bag the option of the doubt, under the protecting moral wing of its approved companion. There is also a little hidden pleasure—perhaps contraband—which I hand over to the English School of Psychologists, in contemplating the play of feeling upon an official face, as the mind hovers between a sense of duty to unlock a given article, and a desire to pay a perhaps not too flattering compliment to lineaments which seem to warrant a certain provincial honesty. It is urbanity taking its hat off to rusticity at the expense of an unappeased, though not unappeasable, official conscience. As I could never rightly plume myself upon being much of a psychologist, although I bear the brand of the reigning school upon me, of having "looked into the subject to a certain extent," I am unable to track suggestion to its inmost cell, and by a generalisation upon so slender an experience, to refer an official smile to its rightful source. I have only Shakspeare's word for it, that it is possible to go on smiling and yet be objectionable.

But to come to other experiences. I have never yet myself been disposed to doubt any man's sanity except upon full and conclusive evidence. It is as little as so moderate a mind can expect from its fellows, that they should likewise only begin to doubt its sanity upon tolerably sufficient evidence. But either the First Clown was right when he asserted that in England all men were as mad as Hamlet, or the deities who preside over linguistics have provided for an innocent source of satisfaction in the breasts of nations, and by a neat, obtuse-angular arrangement, allow each foreigner to regard the actions of all other foreigners as radically perverse and deranged. As I never care to stake all explanations upon two horns of a dilemma, I am open to any other convincing explanation of the curious results which follow upon leaving your native soil, and becoming, as one may say, from a foreigner *in pssse* a foreigner *in esse*. Why simple moral intuitions, for example, should lose their irreducible character and become blurred and complex, when confronted by the same kind of intuitions in the keeping of a conscience merely ethnologically different, is one of many unsolved paradoxes. Why there should repose in some minds in Lutetia the hallucination that every Englishman, away from home, is a millionaire, exceeds the ability of my moderately expansive imagination to compass: and why the hallucination when exploded should result in somehow obliterating, in such minds, the last third of the triple republican creed, requires the practised sagacity of a cynic, or the keen scalpel of the physiologist to make quite clear to the untutored mind. Another not very important but curious paradox which might go to form one of a "Bundle" of such, of a less erudite type, is this; that if the "personal equation" in matters linguistic is not allowed for, a fog of misunderstanding results in which the plainest and straightest path suddenly becomes crooked, and one, at least, of two minds gets lost as in a maze. That this should befall the foreigner himself (for so it seemed to me) reposing upon the sure and certain knowledge of his mother-tongue, is what constitutes the paradox.

A waiter, for example, not aware that in another land people may eat vegetables simultaneously with their meat, and not consecutively to it, as in his country, and knowing by the fragmentary and sometimes hieroglyphic nature of your remarks that you are a proper subject

upon whom to exercise his superior linguistic sagacity, at once credits you with the ignorance of the locutions *avec* and *au* or *à la*, which you have ventured to use with average faith in your grammar. The result may be that your appetite, your dinner and your patience, not yet accommodated to the exigences of national paradoxes, are spoilt, while you bask under the smile of another's self-satisfaction. Why, again it should be supposed that a national inability, or rather undesirability, to give the letter "r" a sharp and sustained vibration, constitutes a sufficient ground in the person who hears me ask for *trois* specific cakes, to assume an ignorance of my humble request, while innocently displaying a modicum of English and paying an unconscious compliment to my French, by unwittingly exclaiming "you vaunt tree, I tink," is a question more interesting to put than necessary to answer. If it is to be a question of shibboleths between our race and his I shall guide my appetite and needs by asking for things and numbers in words that begin with a treacherous consonant, and allow self-complacent vanity to run foul of the hard and soft English Theta. My reflection has been not a little exercised upon another odd little problem: how it comes about that while the native has little difficulty in concluding that you are his national not-self, and at once detects the *differentia*, your own kith and kin, so to speak, seems unable to recognise the marks which class you with his race or nation, but credits you with being a son of the soil which he is inspecting as a foreigner. As a consequence of this inability you run the imminent risk—unless carrying the one distinguishing mark of a certain scarlet volume—of being addressed in a well prepared, but timidly delivered sentence, upon whose quality as colloquial French you may not pass a judgment, since you are able at so early a stage of your own linguistic efforts to sympathise with it. As I could pass an examination I believe in the language of the average American, I was not backward in claiming a kind of compatriotship with one such whose French I understood, and not being equal to a practical joke on so slender an acquaintance with the language which he spoke so well, I confessed my nationality in my own tongue. We were standing by the column that marks the site of the Bastille. I should not have had to wait long before detecting the nationality of my chance acquaintance. With characteristic disappointment he exclaimed, "Is that all!" I seemed rather to feel than to perceive the lurking anachronism implied in this exclamation. It was otherwise difficult to fathom what more he would have had: the column in question being no trifle.

I think it must be either a natural love of history, or a desire to show the capabilities of French as a language of narration, or a benevolent wish to make you feel at home and comfortable, that accounts for some peculiar experiences like the following. You find yourself within some great national monument, taking as eager an interest in the marvels of sculpture or wood-work as a hardly compatible eagerness to escape observation will allow. You feel decidedly conscious that you are becoming an object of interest to a well-conditioned, gold-lace bedecked personage. You cannot render an adequate account of the more than normal gravity of his countenance as he directs your attention, by adroit gestures, to the various objects upon which he is about to entrance your untrained ear. You remember that you are standing before a notable tomb, and you think you now understand the meaning of the unwonted gravity depicted on the said countenance. Yes, it must be a funeral oration he is treating you to—though so long after the event—on the great Emperor. Your own countenance assumes a becoming gravity; you wear the air of one who dotes on the full meaning of each precious syllable. You are grateful to the orator for not addressing any questions, even rhetorical, touching your previous knowledge about the subject on which he is dilating; you would rather listen uninterrupted to the end. But it is impossible to wholly control the small muscles of risibility as you show your appreciation of oratory by presenting a small portrait of one of the great Emperor's successors to your solemn benefactor. I seemed to catch a glimpse of a conflict on *his* stolid face also, between the muscles of gravity and risibility. I trust I was mistaken.

I am of opinion that I could write a serviceable supplement to "Baedeker's Guide to Lutetia;" but, although granting that experience when bought is generally dear, I confess it is seldom devoid of innocent amusement. The assumption that your mind is deranged, which vitiates so much good reasoning on the part of others, preserves for you a quite regal *incognito*, and your "bosom's lord sits smiling to your heart;" more especially when over your early coffee and roll you ruminate upon the incidents that have chequered your walks abroad, and moralise on the lesser problems of this sublunar world. But travellers who similarly take early coffee and roll, and similarly reflect, will confess that it is easy to dispense with a supplement to "Baedeker," as they would often readily and sometimes wisely have dispensed with the "Guide" itself—at least with its red cover.

E. L. H. T.

CORRESPONDENCE.

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(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

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THE MORAL SENSE OF THE AVERAGE BOY.

SIR,—Mr. Woollen hesitated to criticise my Paper. I have hesitated to reply to his letter. The Paper was a poor thing if there was not something in it to criticise. My ideas had not much edge to them if they have not cut into somebody. Nay, I may now mention that it was an immense surprise to me at the London meeting that I met with so little opposition.

But my main reason for hesitation in replying to Mr. Woollen is that I am really on his side, or, if he will allow it so put, I claim him to be on my side. The real essence of his letter, and especially the illustrations he gives, support me.

Mr. Woollen seizes upon two points as weak places in my Paper. They are the same points seized upon in the discussion by Mr. Bowie, who seemed to me at the time to offer the best criticism on the Paper just read. But further consideration has not shown me that I was at all beside the mark in any of my statements thus criticised.

The two things in question are (1), the moral sense of the average boy; (2) whether day schools are doing much to develop this. Both Mr. Woollen and Mr. Bowie think that I have underrated the two things. Well, I can only speak as I know. Mr. Bowie was kind enough to lay all the blame on Cardinal Manning and Canon Gregory, that I had come under their influence. The fact, however, is that, so far as I know, I have not read a single sentence written or uttered by those men on the matter. Anyway, I am never likely to take my notions of moral training from them. My knowledge is first-hand. As a manager of four Board-schools, but more especially as a worker in recreative rooms and childrens' nights, I have come into the closest contact with the average boy and girl of to-day; and the result of my own observation is, that the one thing most lacking in him, and the one thing which we can, in our Sunday-schools, supply, is moral sense—a sense of individual responsibility, a spirit of service, a soul of reverence.

It has occurred to me that, perhaps, Mr. Woollen and Mr. Bowie took me to mean that I thought the average boy was without moral sense. But I think no such thing. I hold him a great improvement on the average boy of the past. I yield all credit that may be due to day-school discipline. But my point was that, physically vigorous and mentally alert as he is, the one thing he needs most helping in is his moral life.

Nor was I casting any slight upon the schoolmaster or day-school teacher. I know them too well for that. But I still say that, beyond giving the children sufficient discipline to maintain authority (whether moral or not is another matter) over them, day-school teachers do not deem it their province to morally train the children under their charge.

Mr. Woollen does seem to make a good point against me when he asks if the teachers in our Sunday-schools are such good people as I say, why has not their very goodness done more for the moral life of our scholars? But the Paper itself gave the reason and answer. We are, and have been, too much hampered with the idea that we have got to teach a great deal of knowledge, and this idea has hindered us, seeing that simple, moral, and religious training is our work. And hence our teachers have not yet done what is most in them to do.

With regard to the chief point at issue—the moral sense of the average boy—I think so much depends upon one's own experience of boys, the set of boys one is thinking of; and, particularly, on the meaning we attach to the words in which we describe what we observe. To show how moral the average boy of his observation is, Mr. Woollen tells about coming across two news lads engaged in "a violent fight," looking, when he separated them, "wild and resolute as tigers." The "ragged urchins" round the two were, Mr. Woollen says, "demanding justice." And when he, Mr. Woollen, stopped the fight, and rebuked both fighters and backers, he was sure, from the looks on their faces, that right and wrong had to them "a definite meaning." Well, well, so much the better. But, after all, the incident is open to other interpretations. Yet, supposing Mr. Woollen's inference correct, I cannot see how it is against anything I said. I have been wondering what would have happened if neither Mr. Woollen nor any other adult had come up. Moreover, what did happen when Mr. Woollen did come up? Got them quiet and appealed to them is just what I believe would happen in our Sunday-schools were we teachers to appeal straight to the moral life. Fancy Mr. Woollen, when he had got those two "tigers" "at arm's length," with a ring of "raging urchins" round him, saying:—"Now, my dear boys, I am going to

give you a lesson on Astronomy!" But he did not. He went bang at their moral sense. And that is what I plead for.

It might be fair in me to ask, in regard to Mr. Woollen's other illustration, where was the moral sense of those "ruffianly boys" he tells of who had molested the little cripple; but, as I said at the outset, there is so little real difference between us that we hardly need to write about each other. If the average boy is morally more mature than I discern, if the home and day school are doing more than I see to develop the sense of responsibility, the spirit of service, the soul of reverence, then no one more than I can rejoice. For, whether less or more of this work is done in the home or the day school, it is my deepest conviction that this training is the unique and endless work of our Sunday-schools.

Let me grant in conclusion that, of course, there is much to be said besides what I have said in my Paper. One cannot state, certainly one cannot emphasise, the whole universe of truths in twenty-five minutes. When a conceited young fellow once said, in Sydney Smith's presence, about some fact just mentioned, "Why, I didn't know that," Sydney Smith replied: "No, the things that you don't know would fill a very large book!" Unlike that same young man I take leave to admit that the things which are not in my Paper would fill a very large book!

J. J. WRIGHT.

Bolton-le-Moors, July 10.

"FALLING BETWEEN TWO STOOLS."

SIR,—I am sorry, of course, that you have not seen your way to allow me to tell my story in my own way by printing my letter in last week's *Inquirer*. Still I am grateful that you have given the main facts of it under your "Topics and Events." I cannot quite understand why we "obscure" men should find such difficulty in getting our letters inserted in the *Inquirer*. Your contemporary the *Christian Life and Unitarian Herald* has behaved very shabbily to me, and refuses to insert a much shorter and milder letter that I sent, unless I allow my name to be appended. I sent my card and address as a guarantee of good faith, and that in case of most fairly conducted journals ought to be sufficient.

I am very anxious not to overstate my case, and therefore I shall be glad if you will allow me to supply an omission which I find I made in my last letter. I laid my case before the committees of the "Presbyterian" and "Liverpool Fellowship" Funds, and each of those committees kindly made me a grant of £5 towards carrying on the work in which I am at present engaged. I ought to have mentioned this in my letter to you.

NEMO.

July 16.

["Nemo" is the best witness that his former letter to us was neither short nor mild, and he may upon reflection come to understand why there should be any difficulty in such a case.—ED. *Inq.*]

DOGMATIC UNITARIANISM.

SIR,—We have been told in the course of a recent discussion that Unitarianism is a term wider even than Christianity; that it stands for a perfectly free, comprehensive and undogmatic faith; that it is identical with Theism and includes Mohammedans, Jews, Christians of every denomination—all, in fact, who believe in One God. Let us see how these grand professions are borne out by facts. There is a Charity lately founded in Sheffield called "The Fisher Institution." In a recent public advertisement the Governors announce that on a certain day in August they will proceed to elect annuitants to fill seven vacancies. Curiously enough, only Unitarians and Roman Catholics are eligible, these two denominations being excluded from certain local charities. Now how is a Unitarian defined? "Any lady who is not a member of the Church of England, or a Protestant Dissenter holding Trinitarian views, but, on the contrary, is a person believing in the Unity of God, as opposed to Trinitarianism . . . is eligible for appointment." I pass by the question whether a close dogmatic Trust of this kind is or is not in accordance with the genius of a free and progressive theology. The words italicised confirm all I have maintained in the recent discussion in your columns, that "Unitarian" is the correlative of "Trinitarian," meaning a person who believes in the uni-personality of the Godhead as opposed to one who believes in the tri-personality of the Godhead. I must therefore continue to uphold the opinion that Unitarianism is a dogmatic, exclusive, and sectarian name, and that the grand professions about our perfect freedom and catholicity are unhistorical, illogical, and to a large extent delusive and insincere.

M.

We are desired to correct a mistake which crept into our note on the Protestant Deputies' meeting last week. The old English Presbyterians are no longer represented among the Deputies of the "Three Denominations," and have not been for a long time. It is only on extraordinary occasions that Unitarians are invited by the Deputies to join in their deliberations, in a public or semi-public way

OBITUARY.

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REV. JOHN CROPPER, M.A.

WE regret to have to record the death of one of our oldest ministers, the Rev. John Cropper, M.A., which took place at his residence, 8, The Polygon, Eccles, near Manchester, on Wednesday afternoon, the 17th inst. Mr. Cropper was one of the few among our ministers who kept alive the old traditional positions which the Presbyterian ministers of bygone days maintained. Though, owing to failing health, he had for many years ceased to take any part in public affairs or denominational activity, yet his loss will be very deeply felt by the older members of the ministry and those laymen whose love he had won by his faithful services while still able to undertake pastoral work, and had kept by the genial, sympathetic interest he had shown towards all with whom he was brought into contact. He was a native of Warrington, and in early life had devoted himself to the profession of the Christian ministry, together with those old friends, the Revs. William Gaskell and Henry Green, who have gone before him into the heavenly home. Like them, he studied at the University of Glasgow, and took his degree as Master of Arts. Another Warrington student, the Rev. G. H. Wells, was his junior by several years; but in after life the friends were all united, not only by their co-operation in very many practical works of Christian activity and benevolence, but by their common remembrances and associations of early days.

We are not able to give an exact account of Mr. Cropper's ministerial engagement in Bolton, Eccles, and Stand. He was always of too modest a disposition to take a forward place such as his natural powers and high cultivation would have easily enabled him to fill; but the fidelity with which he discharged every duty he undertook, the genial sympathy he always showed, the pleasant humour he impressed into his social relations with his people secured for him a success in ministerial life which he would not have been able to win by occupying, as he might with his gifts easily have done, a more prominent place in the public eye. His influence in the Sunday-school at Stand, and at a later day when he had retired from the ministry, but still devoted himself to this work at Monton, will be gratefully remembered by those among whom it was so faithfully exercised. He had the gift, so specially useful to a minister, of being, in the best sense of the word, all things to all men. He was equally welcome in the drawing-room of the wealthy, in the library of the learned, and in the cottage of the poor, and knew how to win the respect and esteem, as well as the love, of all. The generous sympathy he showed to his fellow-workers in the ministry endeared him to all his brethren, and though most of those who were privileged to work with him in his best days are not left to mourn his loss, the few that are will keenly feel it, and the younger men will know, from the way in which he is always spoken of, how high a position he took up amongst the brotherhood.

There are very few men who, living so unobtrusively, exercised so marked an influence upon those connected with them. No one was ever brought into intimate relations with him without being bound to him with affection, and now that after four-score years and five he has gone to rest his memory will be cherished as rich in kindly exemplification of Christian faithfulness and charity. The close of so prolonged a life can never be mourned with bitterness; he is gathered to his rest like a shock of corn in his season; indeed, his friends could hardly have wished the weary hours, of suffering weakness to be prolonged; and yet we are grieved that his place knoweth him no more, and that one more of the few links which bind us to the past by living bonds is broken.

—♦—
MRS MADGE, HIGHBURY.

THE following notice appeared in the *Daily News* of Saturday, July 13:—A large number of persons outside her circle of private friends will learn with regret of the death of Mrs. Madge, the widow of the Rev. Thomas Madge, the eminent minister for so many years of Essex-street Unitarian Chapel. Mrs. Madge, who entered her eighty-fifth year last month, has been failing for some time past, and died at her house, 20, Highbury-terrace, yesterday afternoon, having survived her husband nearly nineteen years. Mrs. Madge was distinguished for her energy and capacity, and for the lively interest she took in various public matters. She had met in the course of her long life very many interesting people, especially in the circle to which Rogers belonged. One of her early recollections is given in her own words by Mr. Clayden in his lately-published volumes, "Rogers and his Contemporaries." Speaking of Rogers's love of children, and of the children's parties which he had at his house on Twelfth Nights, Mr. Clayden says:—"An esteemed octogenarian

friend tells me that one of her most vivid early recollections is of one of these Twelfth Night parties at Rogers's house. . . . The beautiful rooms, she says, were all opened, and on the table, in the centre of one of the rooms, was a splendid ice cake, half of which was made of wood. The children drew characters, and this little girl, being the youngest, was made Queen of Twelfth Night. She remembers sitting in state on a sofa of crimson silk, and the king, little Martin Shee, sat by her. Mr. Rogers came up to her and dropped on one knee and kissed her hand. He was followed by Tom Moore, Lord Byron, 'Conversation' Sharp, and others. Mr. Rogers then amused the children by conjuring." Mrs. Madge was the third daughter of James Bischoff, of 20, Highbury-terrace, and was married to the Rev. Thomas Madge in August, 1844. Mr. Madge died on Aug. 29, 1870.

We can add to this the following. Ellen Bischoff, afterwards Mrs. Madge, was born at Leeds in June, 1805. She was the third daughter of Mr. James Bischoff, an eminent Leeds merchant, who had married an elder sister of the late Judge Stansfeld, the father of the Right Hon. James Stansfeld. The family were connected with the Mill Hill Unitarian Chapel, and Mrs. Madge always regarded herself as belonging to Leeds, and felt peculiar interest in the affairs of the Leeds congregation. Mr. Bischoff and his family removed to London when his daughter Ellen was still an infant, and took the house, 20, Highbury-terrace. They naturally attached themselves to Essex-street Chapel, of which the Rev. Thomas Madge became minister, in conjunction with the Rev. Thomas Belsham, in 1825, and sole minister after Mr. Belsham's death, in 1829. In 1835 Mr. Madge became a widower, and nine years later, in August, 1844, was married to Ellen Bischoff. Mrs. Madge at once threw herself fully into the work of a minister's wife, and her active interest in Essex-street Chapel did not cease even with Mr. Madge's retirement in 1859. In 1869, however, Mr. and Mrs. Madge connected themselves with the Free Christian Church at Kentish Town, of which Mr. Clayden had become the preacher in the year before. After Mr. Madge's death, in 1870, Mrs. Madge and her younger sister, the late Miss Bischoff, continued to be attached members of the congregation, which they supported by their constant presence at the services and liberal pecuniary gifts. For the last four years Mrs. Madge had not connected herself with any congregation, though her interest in all that concerned Unitarianism in London remained unabated. She and her sister took a very lively interest in the reconstruction of the Essex-street building and its opening as Essex Hall; but Mrs. Madge felt and expressed great disappointment at the total discontinuance of the services. For many years she was always to be seen at Unitarian meetings, and her liberal support of denominational institutions was always safely reckoned on. Of her personal qualities this is hardly the place to speak. A large circle of attached friends would testify that her affectionate sympathy was not dulled even by the advance of age. In the winter of 1885-86 she and her sister were both laid aside by severe illness, from which Miss Bischoff did not recover. Mrs. Madge herself was spared, but was never quite what she had been before. Her energy, however, was still remarkable, and she kept up all her interest in passing events, political, literary, social, and religious. Her death, on July 12, took place after a short and not painful illness, following upon a much longer gradual decline, during which she had frequently spoken of her end with all the happy trust and confidence of her religious faith.

LONDON UNIVERSITY.—In the Matriculation Lists just issued 52 names occur in the Honours Division, being headed by that of Miss Blanche Hewett, and including those of four other ladies; 653 are placed in the First Division, about one-sixth being ladies; and in the Second Division 207 are passed, with a rather higher proportion of ladies among them. In the First Division are the names of Mr. Arthur Brook Aspland, Mr. John Worsley Austin (Cirencester), Miss Florence Miller Dendy (Bedford College), and Miss Catherine Durning Holt, of Liverpool. Over 1,600 candidates sat, the failures being about 40 per cent.

THE thirteenth quarterly meeting of the Christian Kingdom Society was held at the Society's rooms, 18, Baker-street, on Tuesday last. The Secretary reported a membership of 814, and gave a most encouraging account of the quarter's work. Mr. C. E. G. Crawford (Judge), of Bombay, was appointed secretary for India. The only rule of the society is, that the members shall endeavour, in all things, to render faithful and loyal obedience to the spirit of Christ. Those fully in sympathy with the spirit of the society, but having conscientious objections to becoming members, are welcomed as associates.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Mr. I. M. Wade, Essex Hall, Essex-street, Strand, London, begs to acknowledge, with sincerest thanks, the receipt for this fund of the following sums:—Rev. T. R. Dobson £1, "E. S." 5s., Mrs. Fredk. Collier £1 1s., Mrs. Alfred Collier £1, Miss B. Worsley 5s., "D. E. F." £1, Mrs. Short £1, Mr. Charles Cochrane £1 1s., "R. L." 10s., "A. Friend" 5s., from Horsham and Slaughtam friends £1 1s. 2d., "A. K." 10s., Miss Isabel M. Howse 10s., Miss Dunn £1 1s., "Ballinasloe" 10s. 6d.

OUR CALENDAR.

SUNDAY, JULY 21.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOFFORD BROOKE.
 Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. PHILEMON MOORE, B.A.
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. JAMES C. STREET (Belfast).
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CAREY WALTERS. Evening Subject: "The Old Faith of Persia." Holy Communion after Evening Service.
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. J. KIRK PIKE.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. CLEMENT PIKE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Mr. EDWIN LAWRENCE.
 Peckham, Avondale-road, 11 A.M. and 3 P.M., Dr. MUMFERY, and 6.30 P.M., Rev. J. TINKLER.
 Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 and 7, Rev. W. M. AINSWORTH.
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
 Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BLACKPOOL, Dickson-road, 10.45 A.M. and 6.30 P.M., Rev. A. B. CAMM.
 BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M., Rev. T. R. DOBSON, and 7 P.M., Rev. C. J. STREET, M.A. (Croydon).
 CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLSLEDOVED.
 TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.
 WHITBY, Flowergate Old Chapel (up a passage), 10.45 A.M. and 6.30 P.M., Rev. F. HAYDN WILLIAMS.

NOTICE.

** Calendar Advertisements inserted as above, 2s. 6d. for Thirteen Weeks, prepaid; 5s. not paid in advance. Additional matter 4d. per line. Single Advertisements 6d. per line.

IF PEOPLE KNEW
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DEATHS.

CROPPER—On the 17th inst., at his residence, 8, The Polygon, Eccles, near Manchester, the Rev. John Cropper, M.A., aged 83 years. No cards.
 HUNTER—On July 15, at Sydney, N.S.W., John Henry, eldest son of Michael Hunter, J.P., of Sheffield, aged 38.
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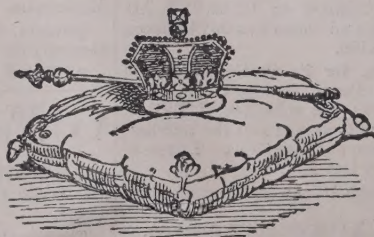
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